

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

THEN AND NOW.

THE *Nonconformist* closes its thirtieth volume with the present number. Comparatively few of its readers will be able to call to their remembrance the issue of the first number, on April 14, 1841. We note it, not for the purpose of tracing the history of this journal through a period of very nearly thirty years, but with a view to mark the immense change which has taken place in the public mind, within the compass of a single generation, with regard to ecclesiastical affairs in this country.

We shall put the contrast between "then and now" as succinctly as possible, and try to deduce from it, at somewhat greater length, the lessons which it teaches.

THEN—that is in 1841, or thereabouts—what is generally called public opinion was just touching the lowest depths of that reaction which very speedily followed the enactment of the Reform Bill of 1832. After the passing of the Test and Corporation Acts Repeal Bill, and the Roman Catholic Relief Bill, there was great activity of thought and apparent earnestness of feeling in the direction of Church Reform. The statesmen of the day, however, discouraged the meddling of the Ten-pound Householder Parliament with ecclesiastical topics, and gradually public opinion, diverted from its natural onward course, doubled back upon its former self, and became averse to Church questions, just in proportion to its former eagerness to see them broadly handled. In 1841, as we have said, the ebb-tide had about reached its extreme limits. There was very little care among the Dissenting communities for the promotion of their principles, and not much even for the removal of their "practical grievances." Nonconformists had then but few friends outside the pale of their own communions, and there was no general sympathy with the broad principles, as we now understand them, of "religious equality," even within. In Parliament they were sometimes laughed at, but more usually snubbed. By the Press they were seldom recognised, and, if at all, were recognised apologetically. Their main principle, which asserted the spirituality of the Kingdom of Christ and its entire independence of civil governments, was looked upon as a theory of fanaticism all but unintelligible to politicians, and only innocuous because impracticable.

Now, as we are about to step across the

threshold of A.D. 1870, what a marked change may be observed! We say nothing of the particular measures which have been passed, for they will be fresh in the recollection of all our readers. What strikes our own mind with greatest force, is, not so much what has been actually recorded upon the statute-book, illustrative of the principles advocated from the first by this paper, but the strange, we had almost said, the incredible revolution that has been accomplished in the public mind, touching the due relation of the civil power to religious institutions. What was a dream yesterday, is to-day a concrete reality. What was then a bare notion to be shunned, is now a practical example to be watched and further applied as opportunity may serve. The great idea which for generations past has been quietly nourished and strengthened in the Free Churches of England and Scotland, not only shows itself openly to society at large, but makes itself respected in Parliament, forces itself upon the consideration of Cabinets, becomes incorporated with great questions of Imperial policy, and is the pivot upon which the character of Administration in this country necessarily turns. Need we say that we have watched this marvellous change with equal amazement and thankfulness? From its commencement to its close, it has been, and still is, full of the most impressive lessons.

We learn from it never to take the hue of surrounding circumstances when by doing so we must pretermitt our known obligations. Within the brief range of our own experience there was a time when the whole course of events counselled Dissenters to surrender their principle, and to fall in with the established usages of society. It is certain that they gained nothing appreciable by the seeming tenacity with which they adhered to what even they themselves had come to regard as "an abstract principle." Their refusal to abandon that principle kept them out of many a sphere in which they might have been useful, and perhaps eminent. They were under every temptation to let the distinctiveness of their position become gradually effaced. Happily, they set more value upon doing the duty imposed upon them by their convictions, than upon gaining a more agreeable station in temporal life by cutting themselves loose from those convictions. What has been the consequence? They are now respected, and, what is of far more consequence, they have now acquired a moral weight, and therefore a power of doing good, just in proportion to the firmness with which they withstood the enervating and debilitating influences by which they were surrounded. We say that Nonconformity has become a power in this land to the full extent of its past faithfulness, and might have been, and would have been, all the stronger to sway men's conclusions, and to give force to their motives, had it been simpler, more resolute, more manly, and less compromising, in the spirit of its service to Truth, than it can be truly claimed for it that it has been.

There is another lesson of some importance that the contrast between "then and now" impresses upon our mind. It is this—not to expect the fruits of harvest whilst yet engaged in the process of seed-sowing. They who undertake to effect great moral changes, not for their own sakes, but for the sake of what they believe will be the benefits accruing therefrom to the world,

must be prepared to sustain their energies, from day to day, and from year to year, rather upon that which they take with them to their work, than upon that which their work produces. Of course we do not intend to say that consistent effort will lack remunerative return, in every conceivable shape, until the time is come when the fields are ripe for the husbandman's sickle. Here and there events will occur to cheer and support the honest labourer, which he will be warranted in interpreting as proofs of God's blessing upon his efforts. But, after all, seed-time is one thing, and harvest quite another. The interval between the two may greatly vary in different cases. In some, it may be brief; in others, indefinitely protracted; but it should be borne in mind that what is characteristic of a preparatory period must be taken without expectation of being largely intermingled with what is characteristic of a period of realisation. The thirty years that are just coming to a close have, until very recently, produced but little visible fruit to justify to onlookers the persevering and painstaking labour which has been expended upon the cultivation of "religious equality." The period has been marked by very little in the way of eventful ecclesiastical change. The one exhortation pressed upon us by the outward aspect of affairs, has been to labour and to wait—and, in fact, labouring and waiting had become, to a large extent, the monotonous routine of the obligations of Nonconformity. "What's the use?" outsiders would ask. "What have you done as yet? What are you likely to do? What has occurred to justify the toil you have encountered, and the sacrifices you have made?" And, for many, many years, Nonconformists were compelled to set their faith on finding a suitable answer to these sceptical inquiries. It was a long spring. The skies were not sunshiny. The winds were chill. And, albeit the seed had been committed to the bosom of the earth, there was little upon the surface to show that thought, and feeling, and belief, and action, and patience, and prayer, had all been busy, in their respective spheres, in so far studying, and complying with, the laws of spiritual growth, as to ensure when the appointed time should have arrived a sudden upspringing of what had been committed to the soil. But an appointed time there was. The sun shone out in its strength; the air was balmy; the clouds "dropped fatness," the bursting forth of previously-hidden convictions was magical, and the ripeness of public opinion was so suddenly displayed, here, there, everywhere, that men held up their hands in astonishment, and asked, "Whence comes this? who could have expected this? What marvellous power has brought this about?" Such, let us learn, are the results of patience and perseverance in the dissemination of even the least attractive of truths, and so wide is the meaning of that old apothegm, "They who sow in tears shall reap in joy."

Lastly, the contrast between "then and now" suggests to us the immense importance in all great moral enterprises of recognising in every stage of the prosecution of them the supreme energy which alone can give them success. Things have happened in relation to the growth and the fruit-bearing of the principle of religious equality, much as they happen in the career of ordinary life. They have come, and gone, and

left their effects behind them, as if by a law of their own which we were unable to comprehend, and with which, even if we comprehended it, we could not intermeddle. We always knew, indeed, that where there is no seed there can be no growth; that where truth has not been proclaimed truth can exert no power. But observation has taught, or at any rate may have taught, most of us that behind all those laws of action which are legible by us there are other and over-ruling laws which represent the Divine Will. We know not the mode of their operation. We cannot mark out their times and their seasons. They are independent of us. They occasionally seem capricious. At one time long spells of labour are without the smallest sign of being instinct with life. At another, the merest and most trivial accident opens the way to a flood of life so abundant as to impart quickening energy to everything that is capable of receiving it. Once more reverting to Scripture language, "Paul plants, Apollos waters, but God gives the increase." And it is to this great all-pervading fact that we are bound to ascribe the wonderful difference between "then and now."

ECCLIASTICAL NOTES.

ALTHOUGH the proceedings of the Ecumenical Council at Rome are attracting more notice than they deserve, it is desirable to mark some of their chief characteristics and accompaniments. Belonging to the latter is the Bull which made its appearance in the Times of yesterday, the purpose of which is to increase the spiritual power of the Roman Pontiff as against all other ecclesiastics in the same Church. As we read it, it seems to us to be directed principally against the Roman bishops, so as to take from them certain rights and privileges which they have hitherto possessed. It is natural that such a Bull should be issued at this time, for it is in entire harmony with the scheme of the Council itself. Surely, if the Pope is the head and Governor of the human race, he is—the greater including the less—the head and governor also of his bishops. Apart from this we do not see that the Bull is in any way remarkable. There are the usual sentences of excommunication against heretics, usurpers, writers of heretical books, people who appeal to the civil instead of the ecclesiastical power, priests and nuns who marry, and so on. The horns of the Bull are at the end of the twelfth clause, where it is said that "absolution from all excommunications hitherto enumerated has been reserved and is especially reserved to the Roman Pontiff for the time being," and so on, by which the power of absolution is taken out of the hands of the bishops. This, of course, is a matter of internal government, and, compared with the declaration of infallibility, it is a very small matter indeed. At the same time, with the knowledge we have that there are quite as many parties within as there are without the Roman Catholic Church, it may be interesting, by-and-by, to observe the working of this Bull. Even a Roman Catholic bishop may, in imagination, be assumed to be a man, and to possess a certain sense of the rights of his order.

One "suffragan" bishop seems to have drawn forth another. The Archbishop of Canterbury has proclaimed his need in this respect, and no doubt all the bishops will soon find that they must have similar assistants. It is remarkable, however, that while the suffragans are requested, not a word is said about their salaries. Is it the intention of the archbishops and bishops, who have given this notice of their needs to pay such salaries out of their own pockets? Nobody imagines this, but where is the money to come from? It must come from somebody—from Parliament, or the Ecclesiastical Commissioners, or the cathedral chapters. If an attempt should be made to draw it from the first source, there would be a possibility that it would end in the extinction of Parliamentary bishops altogether; the second source is legally confined to poor benefices, although it has been diverted, in a remarkable way, to bishops' palaces; but the third source is really open. To touch it, however, would involve a great scheme of Church Reform, such as at present Parliament is not likely to listen to, and the people are not likely to sanction. How, then, are we to get the suffragan bishops? May we suggest that if our present episcopal contemporaries would take the duties of suffragans upon themselves during the Parliamentary session, they would obtain all that they want? This, if the matter should be pushed very closely, is what is likely to be generally suggested. Strip the bishop of his peerage, and you

have bishop and suffragan in one, with no end of saving in expense.

We quote at length in another column from a letter by the Rev. Harry Jones in the *Guardian* of last week. Mr. Jones has been making a tour through the United States, and in this, his sixth contribution to the *Guardian*, devotes some space to the consideration of ecclesiastical matters in the States. We take his letter to be on the whole a great testimony to the successful working of the Voluntary principle in the American Union. Referring, for instance, to the ecclesiastical edifices that are to be met with in every American city (and village, he asks, "Who built these? Who attend them?" The answer is, "The real working men of America." He describes how they do this. He testifies, also, that the clergy, as a rule, are far from being ill-paid.

If we can read correctly the address of the President of the Methodist Conference at the usual valedictory services of the Westminster Training College, held on Saturday week, we should judge that the Methodist body will throw its weight into the scale of the Educational Union. The President talked rather wildly about "godless secularism," and the mystery of iniquity, reminding us of the sort of language which was common some quarter of a century ago. He said, however, speaking apparently with authority, that "Scriptural education and Christian teaching are and ever must be essentials in Wesleyan schools." This declaration should be preserved, in case Parliament should decide not to have any specific religious education in State or rate-aided schools. In that case, of course, the Wesleyan schools will decide to refuse all Government money.

THE OPPOSITION TO DR. TEMPLE.

The *John Bull* says:—"Some persons imagine that the opposition to Dr. Temple will now cease. Such might be the case if it had anything of a personal character in it; but this is not so. We learn on the best authority that as Dr. Temple made no declaration, and as the protests were so weighty and numerous, the gravest doubts rest, in the opinion of many best able to judge, as to the canonicity of his consecration, and of the validity of the orders which he may confer. We understand that the question of his right to hold a seat at all in Convocation will be questioned; and certainly many bishops will decline to unite with him in committees and other private business. Churchmen should also be alert to prevent any surprise in placing Dr. Temple on the list of vice-presidents of the S. P. G. We believe that no lapse of time can make Dr. Temple a rightful bishop, according to Church principles and Church law; and that nothing but a public and solemn retraction of the essay will enable orthodox bishops to hold communion with him."

"A London Clergyman" has taken the trouble to analyze the signatures to the petition addressed to the English bishops against the consecration of Dr. Temple, with the following result:—"The total number of signatures is about 1,600. Of these less than 700 are clergy, and of the clergy there are probably not twenty who are known beyond their own parishes. Among the laity there are five peers—namely, the Marquis of Bristol, the Earls of Sheffield, Dartmouth, Buckinghamshire, Bandon, and Lord Fitzwater; and ten members of the House of Commons—namely, Sir John Pakington, Mr. De Grey, Sir W. Bagge, Colonel Dyott, Mr. T. Collins, General Percy Herbert, Mr. Dimdale, Mr. Fowler, Mr. Gore Langton, and Mr. Laelett. Beyond these I cannot find the name of any layman of note; but I find whole columns filled with the names of labourers, blacksmiths, tavern-keepers, tailors, shoemakers, hairdressers, beer-retailers, and the like, with crowds of women in the same class of life. It is evident that in many parishes the incumbent went round and wrote down the names of his parishioners indiscriminately—young men and maidens, old men and children, just as they came. The whole list of signatures, for instance, occupies somewhat less than eighteen columns, and of these two columns are taken up with the parishioners of Bishop's Waltham. The parish of Kimbolton tells the same tale, with its long list of labourers, shoemakers, men-servants, and maid-servants. Southsea and Portsea also contribute a column of names, including a large proportion of seamen and labourers. The chaplains of gaols, workhouses, and convict establishments are conspicuous for their zeal in influencing those under their charge to sign the memorial."

A meeting of the chapter of Exeter was held on Thursday evening to receive and discuss a copy of the proposed address by the clergy of Exeter to Bishop Temple, who will make his appearance in Exeter to-day. The address, slightly amended, was agreed to after some discussion, in the course of which it was said that however much they (the clergy) might personally disagree with Dr. Temple, yet they should receive him with hope, trust, and reverence. The tenor of the address was in accordance with this expression of opinion.

Bishop Trower has declined the invitation of the Town Council to be present at the banquet which has been organised. The following is the text of his letter, declining the invitation:—

9, Nevill Park, Tonbridge-wells, Dec. 20, 1869.

Bishop Trower acknowledges, with due feelings of obligation, the invitation which he has had the honour

of receiving from the Mayor and Corporation of Exeter to a *déjeuner* at the Guildhall on Tuesday, December 28, to meet the Right Rev. the Lord Bishop of the diocese. Bishop Trower regards the consecration of that prelate (under his present circumstances) as perhaps the greatest sin with respect to the duty of fidelity to revealed truth in which the Church of England has been involved since the Reformation, and is, therefore, constrained, notwithstanding his hearty respect for the Mayor and Corporation of Exeter, to decline being present at a festive gathering in celebration of this event.

THE LESSONS TAUGHT BY DR. TEMPLE'S ELECTION.

(From the *Daily News*.)

The clerical and episcopal agitation against Dr. Temple's appointment has not only failed, but neither Archbishop Denison's preposterous prayers, nor Bishop Trower's frantic efforts, nor the Bishop of Lincoln's protest have been able to interpose so much as a hindrance in any single step between the nomination by the Crown and the consecration by the bishops. Though even at the last moment the Bishop of London most superfluously and needlessly received the protests of four bishops, and the dissent of four others, and went out of his way to read that of the Bishop of Gloucester and Bristol, and to comment upon it, he still expressed his conviction that they had no alternative but to obey the Royal mandate. Nobody off the Episcopal bench or outside the protesting cliques ever thought it could be otherwise. The appointment of bishops rests with the Crown, and whom the Crown appoints the Church receives. But now comes the question as to the result of the appointment. Will Bishop Trower and his friends—Lord Shaftesbury and the Earl of Harrowby among them—take up their testimony against the new bishop, shake off the dust of the Church from their feet, and come out of it and be separate from it, as some of them have promised to do? Shall we see the formation of a new sect of Episcopal Dissenters, with a bishop or two at their head? Of course we shall if the vigorous protests which have been uttered are as earnest as they seem. All that these gentlemen have denounced has happened, and if they are true prophets all that they have prophesied must follow. Dr. Temple is a bishop, and therefore, according to the protestors, the Church is no longer a Church, and can no longer be the protecting fold of such faithful sons. But who believes that any consequences whatever will follow Dr. Temple's consecration? He will simply have such a welcome from the laity of his diocese as no bishop ever had in modern times, and then all will go on as smoothly as though this storm had never been raised. His opponents will forget their prophecies, and will know better than to act upon their threats. No bishop will give up his see rather than sit upon the bench with the new bishop. No clergyman will resign his living rather than render him canonical obedience. Even Bishop Trower will still be ready to act as a coadjutor bishop in any diocese where he may be wanted, and the only change of which the bench of bishops will be conscious will be an addition to its popularity and power.

But if the agitation against Bishop Temple's appointment has so entirely failed in its object, it has at any rate accomplished much of which its authors hardly dreamed. During the last six weeks more has been done to disestablish the Church than has been done by as many years of agitation against it, and perhaps more was done towards that end yesterday than in the whole six weeks before. The Bishop of London showed that he more than suspected the truth when he said yesterday, "For myself I must here say that I feel deeply the gravity of the question [of the protests], not only on account of the position and learning and character of the dissentient bishops, but because it touches on vital points of the relation between Church and State, any question as to which it is undesirable to raise at such a time as this." He might have said more. The scene which preceded the consecration exhibited the Episcopate to the nation as divided on a most critical point. The Primate would probably have put the protest in his pocket, and so suppressed a grave scandal, for he and the Bishop of St. David's, with a full knowledge of Dr. Temple's theological position, had declared that his election to the Episcopal bench would be an advantage to the Church, while the protestors insist that he is disqualified. The reason is that they have different objects in view. The clergymen and gentlemen who have been compassing sea and land, not indeed to make a proselyte but to make a martyr, may have been doing what they thought to be for the good of the Church, but their whole conception of the Church is false. To them the Church is simply their sect, and they wish to keep it to themselves. They have let the world see that character, learning, ability, an honourable name, even the universal admiration and confidence of the public, are all nothing to them in comparison with their sectarian purposes. The sole objection to Dr. Temple has been that he refused to say their Shibboleth. It has been offered him in every way, shouted at him, preached at him, prayed at him, sworn at him, proffered him on the suppliant knees of wounded friendship, and gently recommended to him by mild authority, but he has quietly and firmly refused it. A mere whisper of it would have satisfied them, as the pinch of incense on the pagan altar would have satisfied the requirements of the Roman populace; but Dr. Temple has not given it. The very contrast of his quiet demeanour with that of the shouting sectarian crowd around him has taught the public a lesson. While these ecclesiastics have been forgetting themselves, the quiet, observant majority of English Churchmen have been simply looking on at a shocking scandal. The public will not soon forget the insulting demand

that Dr. Temple should prove that he was born in wedlock. That demand exhibited the whole spirit of that noisier section of the agitators from which it came. Even the more dignified opposition of which Dr. Wordsworth was the type was discredited by its association with a movement which had thus degenerated into petty spite and meanness. The public noted, too, that the whole movement was an attempt to set up an illegal dictatorship in the Church. These gentlemen wanted Dr. Temple to satisfy, not the requirements of the law, but their requirements; to admit their right to catechise him; to go before a self-constituted Inquisition and be examined; and the spite and malice they have shown at his refusal are simply the use of such small substitutes for the thumbscrew and the rack as the age has left them. Archdeacon Denison going to the House of Prayer and thanking God that he is not as other men are, nor even as this new Bishop of Exeter; and Bishop Trower putting what small indignities he could on the Bishop-elect, have taught the public what manner of spirit a section of the clergy are of. Perhaps the dominant feeling of the laity to-day is one of thankfulness that civil power, and not priestly authority, is dominant in the Church.

It will be well if the bishops and clergy of both the great parties in the Church learn the lessons these events should teach them. They are neither the Church nor the nation, nor is it for them to say what the Church shall be or what the nation shall do. It is not clerical opinion, but national opinion, which must predominate in the Established Church; and a minister, in bestowing the higher offices of the Establishment, must consider not the clergy only, but the nation. The clergy have already had too large a share in dictating ecclesiastical appointments, and it was time the laity should have a voice. The Bishop of Exeter would probably have but a small minority of the clergy voting for him were the appointment elective, but he would have polled half England at any time if the laity had been asked to vote. Hardly one of these protesting bishops has been so popular an appointment as that of the new Bishop of Exeter.

THE ROMAN COUNCIL.

The fourth sitting of the General Congregation was to be held yesterday. After the election of the committee appointed to consider the questions relating to religious orders, the Assembly will probably enter upon the discussion of certain proposals regarding dogmas of faith.

The Roman correspondent of the *Pall Mall Gazette* writes:—"The Pontifical brief 'Multiplices inter,' which prescribes the modes of procedure for the present Council, concedes to each of the bishops the right to originate motions, on condition that the proposition is first presented in writing to a special commission nominated *ad hoc* by the Pope. The Pope has now appointed this tribunal, and the dignitaries selected are Cardinals Patri i, di Pietro, de Angelis, Corai, Riario-Sforza, de Bonnehose, Raucher, Cullen, Barili, Moreno, Monaco, La Valette, and Antonelli, the Patriarchs of Antioch and Jerusalem, the Archbishops of Tours, Turin, Valencia, of Santiago in Chili, Baltimore, and Sorrento, the Archbishops of Thessalonica and Sardis *in partibus*, the Archbishops of Westminster and Malines, and the Bishops of Paderborn in Prussia and Patti in Sicily. The fathers elected as judges of excuses are the Archbishops of Cologne, Benevento, de Grenada, Florence, and Bari. The fathers elected to the commission for complaints and controversies are the Archbishops of Corinth and Hebron, and the Bishops of Gubbio and Grève. The members of the commission for taking note of the propositions which are submitted by bishops for presentation to the Council, may, if found convenient, be appointed also to other commissions nominated by the Pope; but the fathers elected to the commissions for excuses and for complaints and controversies are ineligible for election to any other bureau. The fathers of the Council have also nominated a committee outside the Council, to hear and discuss the opinions of Monsieurs Dupanloup and Maret, while another committee weighs the opinions of Dr. Manning and Monsigneur Deschamps, in order to see whether, on consultation, some agreement may not be established between the advocates and the opponents of the dogma of infallibility. The fathers have just received the first volume of the questions to be discussed by the Council. It contains nothing to provoke opposition among persons holding the doctrines of the Roman Church. Some of the regulations in the brief 'Multiplices inter,' however, are regarded very differently, and a section of the French bishops have addressed a memorial to the Holy Father protesting against their enforcement. This movement has greatly annoyed the Pope, but after a day or two of consideration he referred the protest to a commission of cardinals, who are to make him a report on the subject."

According to a correspondent of the *New Free Press* of Vienna, a scene of an extraordinary character has already occurred in the Council. In one of the sittings, a Croatian Bishop rose to propose that the paragraph in the articles as to the dispatch of business, imposed by the Pope, which renders it necessary for every resolution to be submitted to a special commission before it can be discussed by the Council, should be simply struck out. He brought forward several weighty arguments in support of his motion, but as soon as he began to warm with his speech Cardinal de Luca, who presided, interrupted him, and on his continuing his address rang the bell violently. Cardinal Simor, the Primate of Hungary, rose to support his South Slavonian colleague, but he too was silenced by the cardinal's bell. On seeing this, Monsigneur Dupanloup, the Bishop of

Orleans, seized his hat in great anger and left the hall, followed by several of his countrymen. The fact that three nations were concerned in the matter has made an unpleasant impression on the Vatican.

The fathers have been presented with a volume on the subject of Rationalism. This is the first question which, on the completion of the organisation of the Council, they will be called upon to discuss. It is one on which the Vatican adopts a very decided tone, the Pope setting his face against all inquiry, so that the Bishop of Orleans is considered no better than a heretic, while Count de Montalembert is classed with Luther.

The Papal Bull defining the degrees of Ecclesiastical Censures, or Excommunications, "*Late Sententie*," the contents of which have created the greatest commotion among the members of the Ecumenical Council assembled at Rome, has been published *in extenso* in the *Unità Cattolica*, the Jesuit organ of Turin. At the very moment in which the Holy Father calls together all the Bishops of Roman Catholic Christendom to devise with them what is to be the new Charter of the Establishment, he puts forth by his own undivided authority a statute trespassing on powers hitherto partly exercised by the Episcopal hierarchy, and arrogating the most important of those powers exclusively to himself. The only apparent feature of novelty about the document is that the Pope carefully and kindly distinguishes between the cases in which he can revoke a sentence of excommunication and those in which even he, great as he is, cannot pretend to that power, and would not venture to claim it. Generally speaking, all the acts most prominent in Italian legislation, such as the dissolution of monasteries, the marriage of priests and nuns—indeed, whatever being once done cannot easily be undone—are classed in the former terrible category. One clause in the Bull seems specially suggested by some recent occurrences. Absolution given by a bishop in supposed *articulo mortis* is to hold good in heaven if the patient dies, but not if he recovers. In that case a healthy confession and restitution is to be made before excommunication can be removed. Another clause in this Bull, an old one, cites and leaves unmitigated an excommunication on everybody who affects to appeal from the Pope to a Council.

Pius IX., says the *Times*, "has looked into all the Bulls or 'Constitutions' of his predecessors during the lapse of many centuries, and has compiled his long list of censures upon those obsolete edicts, without the least allowance for the stubborn facts with which our modern progress confronts him. All his old, rusty Vatican artillery is rolled out of the arsenal in which it had long lain forgotten. It is drawn up, loaded, and primed with a faith worthy of Don Quixote, when, after having shivered his helmet of proof by a single blow of his falchion, he cobbled it up with pasteboard, somehow trusting it would stand any other test, but, at all events, determined not to tempt Providence by himself renewing the experiment. The Pope has so diligently enumerated the cases in which the direct censures of the Church are called forth, that there is by this time not one Sovereign or subject throughout the Roman Catholic world—always excepting the Pontifical dominions—who is not excommunicated over head and ears. The Pope alone, for instance, can remove the curse which is laid on any one who shall interfere with ecclesiastical jurisdiction and summon or bring a priest before a lay tribunal; yet neither in France nor in Belgium, nor, lately, in Italy, Austria, or Spain, is there any longer the slightest vestige left of ecclesiastical courts, nor can the benefit of clergy any longer be pleaded before the civil law."

Two more Bulls are expected, respecting which the special correspondent of the *Times* writes:—"The first of these expected manifestoes is one against Italy; and the other against modern science, in which they say will be proscribed all the philosophical authors, books, and current opinions that have appeared since the Council of Trent. This manifestation of ecclesiastical power is fixed for Epiphany for the benefit of us Gentiles. It will amount to a declaration of religious war with Italy, as well as every other Power which does the like, and people are already speculating freely on the course the Italian Government is likely to take. I now hear it is not unlikely that the Pope's new challenge may be met by striking out of the Italian Constitution the first article declaring the Catholic religion to be the religion of the State. This will only be doing for Italy what we have just done for Ireland, and what Irish Catholics appear to think a very good measure. But worse things than this are talked of—worse, I mean, in the Pope's point of view. There is actually a talk of a French Catholic Church. The agitation in that quarter is incomprehensible, unless something very serious is at least contemplated. During the meeting of the Council last Monday, when the Fathers were none of them at home, simply because they were at St. Peter's, a circular was left at their respective residences from the French Episcopate, an account says; more probably, I should think, from the Bishop of Orleans. I am told that, upon one pretence or another, but with a concert and accord nobody doubts, ninety-five of the Bishops have demanded to leave Rome, the Archbishop of Paris among them. I can only state things as I hear them, but I do not see how there is to be even the form of an opposition, if the opponents are not here. The opposition is said to number two hundred members of the Council, and the whole Diplomatic Body at Rome. This may be only a Liberal computation, but it is very plain that while the Pope is surprising the world with a rapid succession of Bulls, which the Council will be compelled to sanction by silence, the Catholic Powers are concocting a defensive policy of their own. France and Austria are said to have united in a strong re-

presentation to the Papal Government as to the necessity of reorganising the Sacred College if it is still to be held a standing Council of the whole Church and charged with the election of a Pope. They protest against the preponderance of Italians in it."

One of the correspondents at Rome remarks that one of the principal forces at the disposal of the Vatican for reducing the Council to a sham is the presence of between two and three hundred bishops *in partibus*—men in great part merely titular bishops—practically the courtiers of Rome and absolutely dependent on the Prefect of the Propaganda.

These men are like a pack of voters going to the poll according to order. They are the squad of the Vatican, and by their numbers are sure to secure a majority. This shows what a mechanical force there is at the disposal of the powers in high quarters to thwart the effects of any independent party in the Council. It is not merely to voting, but to many other vital points, that the advantage extends. Of the nearly seven hundred bishops in Rome a large proportion, if not the majority, are men who are far from overburdened with means, and to whom a lengthened residence here will prove an almost impossible expense. Individuals like Cardinal Schwarzenburg, Monseigneur Dapanloup, and the Hungarian prelates will not care for the cost of protracted stay in Rome, but the general run of bishops will certainly feel sharply the outlay. In the convents much has been done to house the penurious Episcopate; but these converts themselves are not exactly in a condition to prolong indefinitely a general hospitality. Well, the time will arrive, and before long, when, on the part of many, the question of money will become inconveniently pressing, and subsidiary assistance will be invoked. It really requires extraordinary faith in the disinterested charity of certain parties to reckon on their then meeting the claims of all in the same spirit without distinction—on their overlooking the gain to them as regards business in the Council if they kindly sanction the departure for home of starving oppositionists, and reserve allowances rather to staunch supporters. I can assure you I do not give way to any malicious inspiration of my own evil mind in this surmise. I repeat merely an insinuation I have heard from the lips of good Catholics, not unacquainted with the ways of priestly Rome.

We quote from our contemporary the *Vatican* the following remarkable statement about the Pope:—"The Holy Father, alluding to the extra-conciliar meetings which have excited so much interest during the last few days, is said to have made the following remark:—"All this will calm down and be productive of good. That which is only human will expend itself in these discussions, at which the Holy Ghost does not preside, but within the Aula whatever is done will be by His working and His inspiration, and therefore no exaggerated importance must be attached to debates among the bishops which take place outside the sphere of the Council." And the *Vatican* repeats in another place that it is "the Council itself where alone the Holy Spirit" presides.

Three prelates have died since the first meeting of the Council. Cardinal Reissach, one of the five Presidents, died on the 23rd inst., at Annecy, in Savoy. Another member who has been removed is Manastyrski, Bishop of Premisla, in Poland. The third, already announced, is Cardinal Pentini, a liberal and enlightened prelate. He was the only Cardinal who had the courage to protest against the canonisation of Pierre d'Arbues, declaring, when the proposition was put to the vote, that he would be ashamed to inscribe on the roll of saints the name of a grand inquisitor, infamous for his severity, who had burnt or condemned to destruction 60,000 persons. The Pope resented this speech as a public insult, and retorted on the Cardinal that his paralytic stroke had taken away his senses. Cardinal Pentini never appeared again at the Vatican, but retired to his beautiful classic villa, the Pocaterre, et Frascati, where he has tranquilly expired.

The *Times* remarks that it would be passing strange if, after an interval of seven centuries, an Englishman were once more to be seated on St. Peter's chair; yet our special correspondent at Rome assures us "it is quite on the cards that Archbishop Manning may some day attain Pontifical honours." The Archbishop of Westminster has been appointed by the Pope "Promoter" of the dogma of Infallibility. If he acquits himself creditably of the task, not only can our Roman Catholic prelate make sure of the "Hat," but he may in proper time look forward to the Tiara itself—the Infallible Diadem. So long as Rome lived only by France, the candidate for the next Conclave was supposed to be Cardinal Bonaparte; but now that the attitude of the Papal Court has indisposed France herself, and the strength of Rome lies in the subservience of a party in the Council, it is by no means impossible that her votes may, on the next occasion, centre on a man of Northern blood—and, if so, why not on Dr. Manning?

The ways and means of the Pope (says the *Daily News*) have long been the wonder of Christendom, and just now they are more marvellous than ever. For the last five weeks bishops have been arriving at Rome from all parts of the world, and nearly every one is the bearer of the offerings of the faithful. A bishop from the Pacific coast of South America brought 6,000*l.* in coin. The editor of a Turin paper presented 4,000*l.* collected from his subscribers. Most of these gifts have arrived safely at their destination, but not all. Two reverend gentlemen had conveyed a precious freight to the Holy City, and were in the act of alighting at their hotel, when the driver of their vehicle suddenly lashed his horses, and got away with the box which had been guarded with such care. The Pope's revenues are just now, like his expenditure, extraordinary. But his ordinary income, as we may as well now begin to call it, is very large. According to the *Roman Observer*, a sum equal to 4,000,000*l.* sterling has been cast into the lap of St. Peter during

the last ten years. Yet with an annual deficit twice as large as the annual revenues of his Government, the Pope needs all this help.

A telegram from Rome by Wolff's agency says that the idea of declaring the infallibility of the Pope loses ground. His Holiness has entrusted the exact wording of the proposal to the commission, which, however, does not seem willing to take this responsibility. It is certain that the Eastern prelates betray a decided anxiety lest they should endanger their own prerogative in extending the power of the Pope.

The *Limerick Reporter* publishes some special notes from Rome touching the relations of the Irish bishops to the Council. A letter on Fenianism by Father Lavelle has (it says) just reached Rome, "and created a very unpleasant feeling." This was a letter in which Mr. Lavelle maintained that the Fenians had never been formally condemned by the Holy See. "It (the letter) has been translated into Italian, and placed before the Prefect of the Propaganda for the consideration of the congregation over which his Eminence (Cardinal Barnabo) presides. The Irish bishops feel sore (the *Reporter* continues) that an Irish priest should give the lie direct, especially on a subject on which the Cardinal, above all other men, is admitted to be in a position to speak with authority, as to the doctrine of the Church, of which he is so distinguished and illustrious a light."

The French Bishops are now divided into three parties—the Gallicans, led by the Bishops of Cahors and Orleans; the Ultramontanes, headed by Cardinal Bonnehoe; and the Indifferents, or waiters on events, marshalled under Cardinal Mathieu (who has, however, returned in a huff to his diocese), and including the Archbishop of Paris.

The description by the *Times* Roman correspondent of the gorgeous vestments in which the Fathers of the Council are arrayed, will excite an envious flutter among the Ritualists. "I could not tell you," writes the correspondent, "the varieties of hue, chiefly, of course, combinations of red and blue. Most of the vestments were new. All had white lace. You see it in the pictures of Cardinal Wolsey. The ladies with me said the lace was beautiful. There were some remarkably splendid vestments, which I have since been told were those of the North American bishops. There were some covered with pictures of saints, embroidered in panels. Some had crimson or violet caps, some caftans, some a kind of veil, black or white, some actually a sort of turban. Some had long black beards, some snowy white. Most of them carried a large quarto rolled up in their hands."

RELIGION IN AMERICA.

The Rev. Harry Jones, a well-known metropolitan clergyman, now travelling in the United States, in a letter to the *Guardian* gives the following interesting report of his impressions of the aspects of religion in America, especially in reference to the Episcopal Church:—

I was not prepared to find such strong evidences of popular respect for religion as met me everywhere during my tour. I found them not only in the city and the country, but in the forest, the steamboat, and the railway-station. While in the Yosemite Valley I was at once asked to hold a service on Sunday. The Californian steamboat had a notice full of godly advice to young men posted in the saloon, and, to give a characteristic instance of the importunity with which religion occasionally presents itself in the United States, when I bought a sleeping-car ticket at Sacramento for my long journey eastward across the continent, the clerk, on learning I was a clergyman, took me to task for travelling by a train in which I should have to spend the Sunday. Of course I did not choose Sunday travelling, but in these long journeys it is sometimes very difficult to avoid it, and when once I tried to do so, starting on a Monday morning, I did not get away from the train till the following Sunday night. However, on the occasion to which I refer, the clerk, knowing the length of the journey, and not knowing or asking what my engagements were, took upon himself to rebuke me for securing a sleeping berth when I did. The man was perfectly sincere, and I mention the matter to show how religious feeling rises to the surface in America. This was far from being a solitary instance of similar punctiliousness. Indeed, a clergyman using the simple natural freedom of an English Christian must expect to find Americans sometimes provokingly exacting when he travels in their country. Again and again I came across phases of religious severity which were strikingly importunate, if not always radically matured. There is a sort of tartness, like that of unripe fruit, in some growths of American religion. The old Puritan stock still bears strong crops, and spiritual food is frequently given before it has time to mellow. Americans are very fond of rules and regulations, and this taste shows itself often in the conventional codes of piety which are adopted by the various Churches. In their country private judgment is more or less limited to the choice of some particular community, the members of which profess the same opinions and look sharply after each other. I am bound to say, however, that one Church will receive members from another; but the names of applicants are submitted to the congregation with whom they wish to be in communion. I have heard them read out on Sunday. All this shows the prevalence of a minute ecclesiastical supervision which runs through the whole mass of professing Christians in America. I except, of course, the Romish Church, which holds no communion with others, and I have reason to believe that the "Protestant Episcopal," or, as it is more generally called, the "Episcopal," takes a more exclusive attitude than other Protestant communities. All, however, are called "Churches." The term "Dissenter" or "Nonconformist" is, of course, unknown; and a "chapel" is merely the building attached to a church for the purpose of meetings, lectures, subsidiary services, Sunday-schools, &c. There is no body corresponding to a national Church which admits Catholicity of views among its members. Churches and parties are sharply defined, though, as I have said,

among the chief Protestant communities there is some interchange of membership, and ministers frequently unite in the prosecution of some common object. But the views of the majority prevail in each Church. A congregation of Episcopalians is, I think, throughout the country, more distinctly high or low than with us. Indeed the word "parish," as understood in England, has no meaning in America. It is constantly used, but in a congregational, not territorial, sense. And there seems to be no real representation of the minority in the government of any Church. The minority must conform or depart. There is practically no historical court or supreme court to which appeal may be made by such as cannot trim their sentiments to any which may possess the current or prevailing majority. A margin of a few High or Low Churchmen among the Episcopalians can by their votes cover the whole government of the Church, and procure the promotion of the adherents of their own party alone. One effect, however, of the American system is to promote schism. A party gets pre-eminence, and keeps the other out of place. And this is a process which accumulates in intensity till the baffled minority breaks off and forms a new community for itself. When that is done, there may be an interchange of some offices between the two bodies, but till then the member of a Church who cannot always think according to order is in a somewhat depressed and irritating position. I have been struck with the paucity, if not absence, of those whom we call "Broad" in the American Episcopal Church. I was almost going to say that they were "nowhere" in that body. And from what I could make out, this applies in some measure to all American religious communities. A man belongs to some party, and that party has a representative "Church" which holds some friendly relations with others, but expects its own members to think in unison far more than the members of the Church of England do. There is more choice of opinions than individual liberty of judgment.

The result of this is a conglomeration of sects which forms the nearest approach to a National Church. Among these there is in the main some informal good understanding, but no one would care to claim to allow anything like authoritative pre-eminence, except, of course, the Romish Church, which recognises nothing but itself; each governs itself; there is no fixed common representative accredited body. Some may unite for a passing purpose, but such union is only temporary. The American Church in the largest sense is a congeries of religious republics which have no permanent federation.

Each being, however, as it were, a republic, wide religious provision is made for the masses of the people. There is little in America corresponding to the provision of the means of divine worship for the "poor" of which we hear in England. I have heard this brought as a charge against American churches. But the real answer, to speak generally, is that there are few "poor," as we understand the word. Large numbers of the working classes who might be loosely classed as "poor" with us are, as far as my observation has gone—and I have attended many services, or looked in while they were being held—in the habit of attending some place of worship. I have seen congregations of Methodists or Baptists where any one with an eye for the social position of the material of a crowd could perceive at once that those present did not belong to what we perhaps would call the upper or middle classes.

Moreover, we are too ready to form an opinion on the general religious provision for the "masses" in America from what we see in cities. The subdivision of the land into small parcels, each worked by the owner of the soil, his family, and some "farmers," as agricultural labourers are called in America, these last sometimes living in the landowner's house, provides a class which to a great extent occupies the place and does the work of such as are commonly known as "poor" in England. Thus the bulk of the real American people are found in the country. The city poor are mainly Irish Roman Catholics, who are looked after by their own priests with much external success, if I may judge by the character of the congregations I have seen in Roman Catholic churches. Hence the religious provision for many who look poor in the streets of a city is accounted for. Then there are the negroes, who are chiefly Baptists, and have their own places of worship. Then consider, as I have said, how the real masses of Americans are spread over the country. Look at the little wooden church in every village. See how the spire or tower, staring with paint and methodically ugly as possible, shows itself in new settlements, and ask, "Who build these, who attend them?" The real "working men" of America.

The people have reversed the process with which we are familiar in England. Instead of having money begged for them by others for a church, they build it themselves; and instead of having a parson set amongst them, they look about and "call" some one to be their minister. It is the same in education. Here the parson begs and scrapes to get a school built. There he looks out of his window and sees the thing done without his moving a finger. No doubt there are outlying or isolated settlements, or half nomadic gatherings of miners, where difficulty is felt in making provision for public worship and pastoral ministrations. The Episcopal Church is exerting itself much to meet cases of this kind, especially in the mining districts of the West. But the bulk of the people look after themselves, and churches in the main are self-seeding.

I confess that I did not like divers of the services in the Episcopal Church which I attended. Any of our brethren in America who may read this must forgive me when I say that I was sometimes struck to the backbone by their coldness. Respectability seemed to reign supreme. That is, however, an essential feature in American religious gatherings. In church there was frequently but little responding. The choir, consisting generally of ladies and gentlemen in a gallery, as a rule, sings to the congregation, which listens. Some of the clergy feels this painfully. At one church where I assisted in the service, on being asked some question afterwards in the vestry, I could not help saying that I thought the *Te Deum* rather long. It was very elaborately sung, one young lady taking a prominent solo part. "*Te Deum!*" said the rector, "it is what I call *Te-dious*." The failure in congregational music is more striking in some Episcopal churches from the habit which some of the congregations have of sitting while the hymns are sung to them. The best congregational singing I heard in America

was in Mr. Ward Beecher's Church, in Brooklyn. The next to that was in an Episcopal Church at the corner of Sixth Avenue and Twentieth-street, in New York. This church is, I believe, almost unique in its way. The seats are all free and unappropriated. There is not much of what is called ritual, since the choir of men and boys who chant antiphonally in choir seats at the east end are not even surpliced.

One thing which struck me in almost all the congregations I saw was the large, in some instances very large, proportion of men present. The defect in responding does not, I believe, arise from indifference to the service, but rather from the silence which is a striking feature of American gatherings. Religion there is an eminently pressing—nay, sometimes importunate—matter of general public concern, and men do not leave its observance to be attended by what have been called "bonnets and babies." The man element is very conspicuous. Americans struck me as naturally preoccupied and reserved, and their reserve shows itself when they are particularly serious. I shall not easily forget the impression I received in one Presbyterian church. I went in while the singing was going on, and anything morbid I have seldom seen or heard.

Almost all the churches I saw were exceedingly comfortable. The seats, and in some cases their backs, were softly cushioned. The best sermons, or at least those which I thought best, were in Presbyterian and Congregationalist places of worship. But what I think surprised me most was the "orthodoxy" of sentiments I heard in a Unitarian and Universalist church. In the latter, where there was a magnificent congregation with a large proportion of men, the minister laid down the doctrine of the Atonement with a minuteness of severe detail which would have satisfied the most exacting upholder of the dogma of vicarious suffering. The most magniloquent sermon I heard was by a black minister in a negro Baptist Church.

Episcopalians have the character of presenting the most "respectable" congregations. I cannot say that I perceived this. A large proportion of the most educated classes are, however, said to belong to the Episcopal Church. It is decidedly influential, but comes low in the list, if we may judge by the number of its adherents. Methodist, Baptist, Congregationalist, and Presbyterian churches are much more numerous, the two former at least counting five or six among their followers where the Episcopal Church counts one. The latter, however, is generally admitted to be growing, and it has lately exhibited a fresh movement in the support of home missionary work, the only Christian church, e.g., among the Mormons, being Episcopal; and it numbers notoriously some most devoted men among its bishops and ministers.

I must be allowed to say that the clergy in America would not generally be considered by Englishmen clerical in their appearance. It is frequently very difficult to distinguish a clergyman by his dress. My impression for some time was that no clergymen were to be met in the streets. It struck me that clergymen are treated with great respect in America. I have, unasked, had an abatement made in the price of an article because I was a clergyman. Some railways carry ministers free, and I was told it was not an unusual thing for a company to present a Bishop with a free pass over all its lines. Indeed, I was advised myself always to mention my cloth in taking a ticket, as twenty-five per cent. would be deducted from its price. I did not do this, and so cannot vouch from experience for the effect of the statement.

From lay and clerical sources I gathered that the clergy, as a rule, are far from being ill paid in the United States. In some cases congregations even meet the expenses of a tour when their minister is in need of exceptional rest, and provide funds for a substitute while he is away. Americans do not grudge their clergy liberal stipends when they like them, but an unpopular man feels his unpopularity in a material sense.

FATHER HYACINTHE ON LIFE AND CHARITY.

On the 9th inst. the Academy of Music, New York, was crowded by a large and brilliant audience assembled to hear a lecture from Father Hyacinthe, in aid of the funds of the French Benevolent Society. On rising to speak the lecturer was greeted with a perfect storm of applause, by which he seemed to be sensibly affected.

Father Hyacinthe, after some preliminary reference to his public appearance for a special object, went on to say:—"I speak of Charity. The movement of Life is, however, the real subject of my lecture, and charity a subsidiary element. In this practical age science is studied for its application to the practical purposes of life, rather than for its own excellence. The fact *par excellence* is truth, and from this comes the great question—Of what use is it for man to conquer the universe if he loses his soul—his life? It is a grand thing for this great continent to be governed by the people, but it is a greater thing for a man to be governed by his conscience. But before proceeding further, let me define the meaning I attach to the expression, the Movement of Life. The old scholastics, after Aristotle, referred to life as a movement—*vita in motu*. In each movement three parts are discernible—the point of departure, the line traversed, and the point of arrival. It is thus in life. The motive power in life is the heart—a more imperative, impulsive power than the conscience, from which, however, it is not to be separated. I have the right so to speak—I, a priest of Jesus Christ, addressing you. Guard thine own heart; every man hath his own heart in his keeping. The three principal powers of the soul and the body are the reason, the senses, and the heart. Neither of the first two mentioned are real powers. By the senses man is assimilated to the brute creation, and sometimes degraded below its level. By reason he is assimilated to the angels. He reasons on truth under a dim shadow, while the heavenly hosts behold it in all its full radiance. Nothing, however, is more exclusively, more essentially human than the heart, for man cannot live or find any permanent principle

that will inspire him in life without its aid. I have loved, and still love, ideas, but I have never found in them absolute certainties, or consolations and joys. What is the heart? It is the flesh; it is an organ that commands blood and life. Moses said: 'The soul is the blood.' The heart is almost the man; for in it all motion in life commences and ends. It is the first organ awaking to life in the infant in the mother's womb; it is the last that beats on the death-bed. The material heart is the image of the moral heart. And the heart is love, the power of loving. Man is not a thought, a sentiment, but he is love. This love is the source of all moral acts, for in every man you will find a good or a bad love, the weight of which will decide his after life. St. Augustine has said: 'My love is my weight; where it bears me, thither I go.' I may recite to you a German legend I have heard: it deals with a young man in love. He is sketching an admirable landscape. Behind him is the fiend in human semblance, watching his every movement. Satan, after watching him for awhile, cries to the youth: 'You are in love.' 'And how do you know that?' replies the youth. 'I can see it.' The fiend was right. Love expresses itself by means the most foreign to it. In man it is, as I before said, at the root of every act—the heart is at the foundation of all. Let us then be men of heart. Let us bear our hearts into civil life, into social life, into domestic life. Let us be men of heart in city and in State. Let us love country, family, loyalty, probity. Let us love the Church of Christ, but not as the church of any particular sect. Let us respect the letter, but not as an extinguisher—the letter kills, the spirit gives life. (Loud applause.) Let us, then, I repeat, start as men of heart. Your great poet, Longfellow, whose acquaintance it was my great privilege to make a few days ago, has written in one of his verses—the force of which is but poorly rendered in French—lines which have been my motto through life:—

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

(Tremendous applause.) Now I would speak of the direction to be given to life, and of the region it should traverse. We have often heard of two roads opening before man, each diverging from the other. Humanity has hesitated between the two for centuries. Still heaven or earth be chosen? Shall man give to his existence an impulse that will separate him from the world that bears him and tear it from all that the Creator has made its basis—family, affections, interests, sufferings? or shall he cast away all ideas of loving heaven, and concentrate upon earth his faith, his hope, his love? Man, I say, hesitates between the two roads, and the most rash rush to one or the other. Materialists say that heaven is nothing, and see but the earth, giving themselves to that dust which forms our planet, and to that troublous and fleeting hour, life. Mystical minds (and no one respects earnest minds more than I do), false mystical minds set aside all earthly duties and enjoyments—change life into an aspiration towards heaven, instead of striving to merit that heaven. They seek to scale their way into heaven in hot haste. Now, my experience has convinced me that between these two roads there is a third opened for the greatest moral and religious progress man can make, and trodden by men who can reconcile heaven and earth—the present life with a future existence—a task to be accomplished in these times as it was accomplished by Christ dying on the cross to reconcile the things of heaven to the things of earth. I open the Bible, and I read in it that God made man out of dust, and placed him in a beautiful garden, which, by material toil, he was to care for and cultivate. Then he led before him the animals—(that inferior race which is intended to supply slaves to man)—man, then, the work of God, was the king, the owner, the manager of the universe. The part we have to act now is unchanged. We have to continue in these ages the work of Adam. Instead of a small part of Asia Minor, though, we have a whole planet. God has given us steam and electricity, and distance is annihilated. This globe, I say, is our Eden, and by our labours on it we gain heaven and earth. (Applause.) After the first man came family and society. Adam was alone, and God thought it not good that he should be, for He knew what Adam only felt he lacked. 'Let there be light,' God said, 'and light was made, and He beheld it, and said it was good; and He created stars, animals, and plants, and saw that all were very good. But when He made what He adjudged His master-piece, and the edifice was crowned by man, He perceived His work was incomplete. So God made Adam a companion, and saved him from egotism.' Thus was the organisation of the family perfected. In modern society celibacy exists for the sake of God; but this exception, if you make it a rule, is against God and against nature. Celibacy is cowardice if it does not glorify marriage. The Apostles have said marriage is honourable, marriage is spotless before God and men. The great object in view is the reconciliation of heaven and earth and of the present life with the future, and to secure union on earth. Union in the city, in the nation, and in humanity was the thought of Jesus Christ, who first proclaimed that which the prophets but dimly saw and the Jews never did see. The centuries that will realise this great union of nations have begun. The labour has commenced. Steam and electricity remove all obstacles. Agassiz says the American continent was the first created; it will be the last in the fulfilment of the designs of the Creator. A cosmopolitan land—cosmopolitan in the intentions of its founders, in the bloody struggle of its defenders—God has in

store for you who peopled it the accomplishment of admirable results. Northward are the Esquimaux; southward is Africa. You summon from walled China the unmoving people to dwell amid the moving nation, the stationary to mingle with the progressive; all impelled by the breath of you, the great humanitarian people. (Great applause.) The foundation of your people is the Bible, the book that speaks of God, the living word of Jesus Christ. In an admirable manifesto from your President, there shines through his words the Christian faith. A belief in Jesus is at the root of this nation. May Jesus Christ protect your country and develop old Europe preparing, amid strife, unity and religious and material prosperity! And when I return I shall tell Europe that I have found here liberty associated with Christianity, and have been among a people who do not think that to be free they must be parted from God.' (Great applause.)

A New York paper says that although Father Hyacinthe spoke in French, and was not understood by a large portion of the audience, everybody was led away by his voice, his action, and his manner. 'It is no exaggeration to say,' it adds, 'that such a public lecturer as Father Hyacinthe has seldom, if ever, been heard in New York.'

The Father has returned to Paris from America.

BURNING OF IDOLS IN MADAGASCAR.

The following interesting communication from Mr. W. Pool, the architect, dated Antananarivo, September 23rd, appears in the last number of the *English Independent*:—

'The one great fact I have now to communicate is the burning of all the royal idols by an order from the Queen. In my last I intimated the probable public destruction of the great national idol, but did not then expect its days were so few. It would seem that this event has been somewhat hastened by the rebellious attitude assumed by its keepers, and the people who resided in the villages said to belong to it. If I am rightly informed, they refused to obey the word of the Queen, and intimated that the god had medicine that kills (meaning poison), which it intended to use.

'On the 8th inst. the keepers and others connected with this great idol came to the capital to claim their supposed rights as nobles. The Government immediately called a council of high officers (they were engaged at the Chapel Royal), and decided to send the chief Secretary of State, with others high in rank, to the idol's village in haste, before the return of its keepers, to burn the idol. They started at about half-past three in the afternoon well armed, and hastened to Ambohimambola, a distance of seven miles, with an official warrant to execute the Queen's commands. On arriving at the village the first thing was to read the Prime Minister's letter and secure possession of the idol's house. This done, a fire was kindled with the materials of the fence which surrounded the house, and had been pulled down by the Queen's orders on the day she laid the corner-stone of the Chapel Royal. Then first the long cane called Tsoutsonaraka, which usually preceded the idol in processions or journeyings, was cast into the fire; then twelve bullocks' horns, from which the sacred sprinklings were made; three scarlet umbrellas followed, and the silk Lamba or loose flowing garment which concealed the idol when suspended on the person of its keeper when it travelled. The idol's case succeeded; this case was made of the trunk of a small tree hollowed, having a lid or cover fitted to it; and lastly the idol itself, on seeing which the people said—'You cannot burn him, he is a god!' to which the Christian officer replied, 'If he be a god he will not burn, we are going to try'; and when enveloped in flames one of them held it up on a stick to show it was burning.

'It seems scarcely any one of the present generation had ever seen this great idol; all seem astonished at its insignificance. The Prime Minister told me it was about the length and size of his second finger to the second joint. The following description I have is on good authority:—The idol consisted altogether of two thicknesses of scarlet silk, about three feet long and three inches wide, having a small piece of wood of the size before named inserted in the middle between the silks in such a manner that by turning the silks a little way the point of the wood could be made to touch water or anything else that was to be sanctified; at either extremity of the silk a silver chain was sown or fastened equal in length to the width of the silk. And this is the abominable thing that was set up for generations as the adviser of the Malagasy, by whom it was supposed the Sovereign ruled, which was for many years considered the Sovereign's equal, and doubtless had much to do with the sufferings of the Christians. The idol would seem to have been brought from the south of the island by some people belonging to the village of Ambohimambola, in consequence of a bribe consisting of one-third the revenue of the kingdom offered by Andriamasinalona, who united all the clans and tribes in Imerina, it is said by the influence of this idol. Its share of the revenue was subsequently compounded for by the Government paying its keepers a fixed sum monthly. The idol was supposed to render the Sovereign invincible, to preserve from crocodiles and from fire. It was referred to when contagious diseases prevailed, the sprinkling of water touched by the end of the idol being thought a preservative from infection. Again, a piece of ginger which the idol touched, if placed in the mouth, was supposed a preservation in battle. The anger of the idol was intimated by the cover of his box opening stiffly.

'On the day following four others were burned—

namely, Ramahaval (the Avenger), Ramanjakatsiroa (there are not two Sovereigns), the Sovereign's private idol, whose residence was in the Palace at the capital, Rafantaka, and Rabehana. On the tenth instant another was burned, Ratsimahalahy (with whom an enemy has no power); also Razanaharital-mandry, who was kept and burned in a cave near to Ankatas.

The Sovereign's idol was said to consist of a small quantity of sand tied in cloth. Ratsimahalahy consisted of three round pieces of wood, about six inches long, that in the centre being about one and a quarter inch diameter, while the two outside pieces were each little more than half an inch in diameter. These were fastened together by a silver chain, which I have in my possession. It was kept in a round box about twenty inches high and ten inches diameter, similar to the one already described, in which case there were forty-six pieces of idols deposited. This idol was sanctified once every year, about the beginning of our September, by the sprinkling of the blood of a red cock on it. It had a stick about six feet long, to which pieces of scarlet cloth were attached, tied so as to form a head, something like an English child's dummy, this dressing up being done when it is sanctified. Around a clump of trees outside the village of Ambohitroonamalahity a trench was dug, and an inner and outer fence erected, having an opening on the western side. Within the inner fence a small house was set up for the idol. On the west the people assembled and killed oxen in its honour. This idol was supposed to give success to traders, especially in their dealings with foreigners or in a foreign land. Hence money or property was promised the idol before starting or trading, to ensure success, its keeper giving in return a piece of white earth or chalk, assuring protection and success.

'Another most effectual barrier to the spread of Gospel truth has thus, by the good providence of God, been taken out of the way. These royal idols He has utterly abolished. Nay, more. On the Sabbaths following, some high Christian officers arranged and went, accompanied by two or three of the Court ladies, to the village where the great national idol and the other idols were burned, and there made proclamation of the mercy of the one God through the mediation of His Son, and urged the people to accept the common salvation. There can be little doubt but these towns and villages, with the ancient capital of Ambohimanga, from which the missionaries are precluded by the British Treaty, will soon be opened to them. The effect of the burnings is to again largely increase the village congregations generally, so that the effectual door of usefulness widens, the Macedonian cry for spiritual helpers is still reverberated, and the providence of God continues to impose fresh obligations to send men to Madagascar as His messengers, to gather the heathen as His inheritance, and instruct the people in all things that pertain to this life, and that which is to come.

'You will be pleased also to know the walls of the Chapel Royal are nearly twenty feet high, and the work is being pushed on with vigour by the Government, whose interest is still unabated. It will be fitted in all respects for Congregational worship; and, although the intentions of the Government are not positively known, there is every reason to believe a Christian Church will be formed in it, with its Scriptural officers, and that one of the present missionaries will be asked to preach one sermon on each Sabbath, unless some disturbing element be introduced to the capital, which may deprive the Court entirely of European ministrations.'

In a letter to the *Daily News* the Rev. W. Ellis supplements the above with some explanatory information. He says:—'The influence of the royal idols is not national; it extends only to the Royal family and the Government, and to the personal and public action of the Government. The heads of villages, as well as the heads of families, have their own idols, which they respectively worship. The idols of the Hova Government are not acknowledged by the conquered rulers and people of other provinces. None of the idols of the people were destroyed by order of the Queen, for in a letter from the Prime Minister, written on the day on which the royal idols were burnt, he informs me that when the officers and people assembled in the court of the palace asked the Queen if she wished all the idols to be destroyed, she said, 'That would please me, for I have no desire that there should be idols any more in my kingdom; nevertheless, I do not wish to force you, my people. The destruction of the idols is rather the effect than the cause of the conversion of the people. It is less than four months since the order for destruction of the Government idols was given; and it is nearly forty years since the first converts to Christianity were baptized. After thirty years of severe persecution, during which at least 200 died, and thousands suffered for their faith, the numbers of the Christians during that period had increased from less than 100 to 7,000. At the close of the last year, seven years later, the adherents to Christianity exceeded 40,000; while in some parts of the province their number has doubled during the present year. The additional teachers now being sent forth to places destitute of instructors are not sent by the order or on the authority of the Government, but by the existing churches in the capital, and they will be supported by the voluntary offerings of the Christians, including the congregation in the court of the palace. The only favour which these evangelists will receive from the Government will be exemption from the public service required from other classes, which exemption will be given to such teachers as may be approved and appointed by the native churches and the missionaries.'

BILL YORK'S RURAL REFLECTIONS ON THE "CONSCIENCE CLAUSE."

A Conshuns Claws! A Conshuns Claws!
What dun yaw mean be that?
Is it a thing to scrat me wi',
Or is it Oi'm to scrat?

What! is it to defen' maseen?
'Gean onny chap at daars
Lug me, agaan me will,
To go an' sa' wi' im me praars?

Well, well, it maugt be usefol sum
When t'rattens bell t'oud eat;
Bud, bless the soul an' boddy, lad,
There's too con pla' at that!

Wha, weel than nawa, Oi no more durst
Trot that gam on our Squoires
Than yar owd wumman daars to put
Lile Dickoy on to t' foire.

My Feyther, bless t' owd man! he wor
A better chap nor me;
He liv'd a godly loife, an' loike
A Cursian cam to dee.

Oi leard to luv that chappil wears
Boath him an' t' muther went,
Althaa sum did misca' us then,
An' snigger'd at Dissent.

Bad, naw, Oi munna tak moi lads!
Te onny plaice bud t' Rektur's,
At Sunda sarvis, Sunda skoll,
An' warday praars an' lekturs.

Scrat him wi' t' Conshuns Claws!
Eh, lad, Oi's servatin hard to luv,
An' can't afford to loise me chonce
Weer onnything's to giv.

Their's maister's wage, on' misis' soop,
An' bils o' things becoide—
Colls, blackits, keef-off cloas, an' sich,
We gets at Christmas toide.

An' Cusat, Stewart, Churchwarners,
Hev tal ther eyes abrad,
A lukin sat to crush Dissent,
As Oi maugt squeel a toid.

An' sba, than see, they're teitching me—
Oi'd tell 'em, if Oi durst—
Te' put me sowl i' t' seltund plaice,
An' sarve me boddy fust!

J. P. C.

St. Leonard's-on-Sea.

It is stated that the bishopric of Sierra Leone, now vacant, has been offered to the notorious Rev. Dr. Massingham, of Warrington.

It is announced that the Rev. Dr. F. G. Lee is much better, and that there is now every hope of his recovery. It will, however, be many months before he is even able to leave his room.

At the sixteenth meeting of the Ritual Commission, Dr. Wilberforce, Bishop of Winchester, was elected as chairman in the absence of the Archbishop of Canterbury.

The Lord Mayor and Corporation of Dublin have presented Sir John Gray, M.P., with an address thanking him for his exertions in connection with the passing of the Church Act. In replying, Sir John Gray said he hoped "they had uprooted the great barrier to the union of Irishmen."

THE IRISH PRESBYTERIANS.—The Moderator of the General Assembly of the Irish Presbyterian Church has issued a circular calling a special meeting of the Assembly at Belfast, on the 25th January, to take into consideration the financial position of the Church as affected by the Irish Church Bill, and to adopt measures suitable to the occasion.

THE NEW BISHOP OF OXFORD.—On Wednesday the Dean and Chapter of Christ Church, Oxford, unanimously elected the Rev. Prebendary Mackarness to the see of Oxford, in succession to Dr. Wilberforce, recently translated to Winchester. The Bishop-elect will be the junior prelate until a vacancy arises in any see other than Canterbury, York, London, Durham, or Winchester.

DEATH OF THE BISHOP OF MANCHESTER.—The Bishop of Manchester, Dr. James Prince Lee, died on Friday night at the episcopal residence, Mandelth Hall, near Manchester. His death occurred rather suddenly, though he had been in bad health for some years. He was, nevertheless, able to attend to diocesan business up to last Tuesday. He was sixty-five years of age, and was consecrated as first Bishop of Manchester in 1848.

A DISSENTING MINISTER AND HIS WIFE CONFIRMED.—The Rev. W. S. Chapman, a Baptist minister in Nottingham, was publicly admitted, together with his wife, to the rite of confirmation, which was administered immediately after the Ordination sermon, preached by Chancellor Massingbaird, in Lincoln Cathedral, on Sunday last. Subsequently he partook, for the first time, of the Holy Communion with the newly-ordained clergy and the rest of the congregation. Mr. Chapman has resigned his post at Nottingham, and is studying at Oxford with a view to ordination.

PREPARING TO GO OVER TO ROME.—The *Church Herald* makes the following statement:—"We know that several members of the Anglican Communion have, in consequence of the recent decision of the Privy Council in the Mackonochie case, sought refuge in the Roman Church, but the Roman clergy are in no hurry to receive them, and in several cases have refused to do so until the candidates shall have had sufficient time to consider the steps they wish to take." According to a report sent by the Roman correspondent of the *Daily News*, 8,000 Anglicans

are only waiting for the decisions of the Council to enter the bosom of the Church.

ABOLITION OF STATE AID TO RELIGION IN VICTORIA.—For a great many years the people of this country have contributed from the revenue the sum of 50,000*l.* per annum towards the maintenance of religious establishments of various denominations. Some of the Nonconformist Churches have, of course, in consonance with their creed, refused to accept State aid in any shape, and its abolition to all Churches has persistently been advocated by our more advanced politicians. The bill was passed in the Assembly by a clear majority of the House, and it is not likely that the Council will dream of rejecting it. Should they do so, in the interests of certain sections of the Church which desire the continuance of State aid, they will only avert a day which the country has declared must soon come.—*Melbourne Age*, Nov. 8.

A BURIAL CASE.—A scene has just occurred in the Isle of Man which we commend to the notice of the senior member for Sheffield, as the latest illustration of the necessity for further legislation on the subject of burial-grounds. A Congregational minister was desirous of reading the burial service over the mortal remains of a brother minister's wife, but it was found that the law forbade his doing this within the churchyard where the departed one was to be interred. It was therefore determined by himself and the relatives and friends of the deceased to have the service read on the highway before the body was taken into the churchyard, and this was accordingly done—the Church of England service being subsequently read within the yard. We remember that the Rev. T. Binney, in one of his published pamphlets, records a similar case, in which he read the service standing immediately outside the railings of a churchyard. Scenes like these are surely altogether unseemly and out of place in Protestant England.—*Sheffield Independent*.

COMPULSORY CHURCH ATTENDANCE.—Mr. Arthur Parsons, one of the churchwardens of Colwick, near Nottingham, has written to the Bishop of Lincoln for his advice respecting the motion he (Mr. Parsons) has received from the Rev. Dr. Bedford, curate in charge of the parish, requesting him to enforce the 90th canon of the Church of England for compelling the parishioners to attend church. In reply, the Bishop of Lincoln writes that it is certainly his earnest desire that the churchwardens of every parish in the diocese should regularly attend their church and encourage others to do so by precept and example. In expressing this wish, however, he does not forget that the canon in question was framed more than 250 years ago, and that it cannot be legally enforced under penalty for its infraction. He therefore prefers to leave the matter to the conscience and good will of the churchwardens, rather than attempt to impose it on them by stringent and vigorous measures which would probably be found to be abortive.

RITUALISM IN CAMBERWELL.—On Tuesday night a crowded meeting of ratepayers of the parish of St. Giles, Camberwell, was held at the instance of the churchwardens, to consider the nature and effect of the Ritualistic services which have been adopted in the parish church. The chair was occupied by Mr. Gray. There was considerable uproar. The vicar was accused of having allowed the use of the church on the 29th of November last to the Church Union, knowing that banners and vestments would be paraded in the service. The Hon. and Rev. Lord Adolphus Osborne was the preacher on the occasion, and the sentiments to which in the course of his sermon he gave utterance appear to have been especially objectionable to certain members of the congregation. Some of those who took part in proposing a condemnatory resolution of "these Popish practices" spoke very warmly on the subject. The vicar was stoutly defended by his warden and other champions, but eventually the resolution was carried, and a copy of it ordered to be forwarded to the Lord Bishop of the diocese.

THE BISHOP OF CARLISLE ON THE CHURCH OF ENGLAND.—The Bishop of Carlisle consecrated a new church at Cotehill, Cumberland, on Monday. At a luncheon held afterwards reference was made by one of the speakers to the fact that Dr. Goodwin did not seem to take so gloomy a view of the prospects of the Church of England as some people do; and his lordship, reverting to the subject, said it was quite impossible that so much should be going on and the Church not have great power and strength in it. He believed the manner in which she had shown her power was doing good and extending a blessing throughout this country and the whole world. He believed, in the present condition and spirit of the Papacy, and the present spirit of infidelity which they saw so rampant throughout the continent, under God, the Church of England and the Churches which had sprung up with her, and were affiliated with her, were the great bulwark against error, both in the form of the Ultramontanism of the Church of Rome, and against the popular infidelity which was so dangerous and terrible in the world.

THE LATE PUBLIC ORATOR AT CAMBRIDGE.—The letter of the Rev. W. G. Clark, Vice-Master of Trinity College, and late Public Orator of the University, thus explains to his diocesan the grounds on which he resigns holy orders:—"My Lord,—It is my duty to make to you, as my diocesan, and the successor of the prelate who ordained me, a communication which I fear will cause you pain. Slowly and reluctantly I have been driven to conclusions incompatible with the declarations which I made at my ordination. For instance, in the 'Ordering of Deacons,' a candidate is asked whether he 'unfeignedly believes all the Canonical Scriptures of

the Old and New Testament?' This question, taking the words in their natural sense, I could not now conscientiously answer in the affirmative. In the 'Ordering of Priests,' several of the questions addressed by the bishop to the deacons evidently assume the infallibility of the Scriptures. The same doctrine is implied in the 6th and 8th Articles, and in the 38th Canon. I no longer think it tenable. Some portions of the 'Canonical Scriptures' now seem to me to be of doubtful genuineness, and others to contain erroneous statements in history, and questionable teaching in theology and morals. There are passages in the Liturgy which I cannot now repeat with full assent. I cannot stand beside the altar and say in the face of the congregation, 'God spake these words,' when I am convinced that He did not speak them. Under these circumstances, I beg to signify to you my desire to relinquish the position of a clergyman and to resume that of a layman. Whatever law, written or unwritten, may prevent me from doing this, I protest against as iniquitous and immoral, because it conflicts with the natural right and bounden duty of every man, all his life long, to search for and proclaim the truth. I am, my Lord, your Lordship's obedient servant, W. G. CLARK.—To the Right Rev. the Lord Bishop of Ely."

Religious and Denominational News.

The Rev. J. Gwynne Jones, of Kingswood, near Wotton-under-Edge, has received and accepted a cordial invitation to the pastorate of Pownall-road Congregational Church, Hackney, and will enter on his labours early in the ensuing year.

In consequence of the protracted ill-health, the Rev. Eusebius J. Rodway, of Weston-super-Mare, has intimated his intention of resigning the pastorate of the Baptist church, Wadham-street, in the course of a few weeks.

WATFORD.—In the rapidly improving town of Watford a new and commodious chapel has recently been erected, at the cost of 1,837*l.* The foundation stone was laid in July last by Mr. William McArthur, M.P. The town and neighbourhood of Watford is largely influenced by Liberal noblemen and gentlemen, an influence commonly found favourable to the extension of Nonconformist institutions.

HEMEL Hempstead.—The church in connection with Lower Marlowes Baptist Chapel, late under the pastoral care of the Rev. W. B. Bliss, now of Leamington, has secured the services of the Rev. T. Foote, late of Norwich, who commenced his stated ministry on Sunday, the 19th instant. The new minister preached to a good congregation morning and evening, and in the afternoon the rev. gentleman visited the Sunday-schools. Mr. Foote enters upon his pastorate with excellent prospects of usefulness.

DULVERTON.—The Independent Chapel in this place having been closed for several weeks for the purpose of adding new flooring, seats, and side galleries, was reopened on Wednesday, 8th of December. There was a public tea, at which about 150 persons sat down, followed by a public meeting, held in the chapel, which was well attended. The chair was taken by E. Wotton, Esq., of Taunton, and after a few remarks from the chairman, the Rev. G. Osborne, minister of the chapel, delivered an appropriate address. Mr. J. Taylor, of Tullwood; the Rev. E. H. Jones, of Bridgewater, secretary of the Somerset County Association; the Rev. W. Young, B.A., of Taunton, also congratulated the friends on the improved alteration and pretty appearance of the chapel, which was decorated with evergreens, holly, roses, and suitable mottoes. A collection was made which, with subsequent addition, amounted to about 11*l.*

DEATH OF THE REV. MR. ADEY.—We regret to announce the decease of this venerable minister, who departed this life at the ripe age of seventy-six. Mr. Adey was distinguished through life by his ardent love for Sunday-schools. In early life he united with a few other young men, amidst great difficulties, in commencing the first voluntary Sunday-school in the city of Gloucester, about twenty years after the death of Robert Raikes, the founder of Sunday-schools. The ministry of Mr. Adey has extended over a period of nearly fifty years in connection with the Congregational body. After being minister in several country places, he settled in Southwark, where he remained for twenty-two years. He built noble schoolrooms, gathered a large church and congregation, and formed useful institutions. By his agency hundreds of persons were brought into the church, and many young men were introduced to the ministry. In 1858 Mr. Adey removed to Bexley Heath, in Kent, where he laboured for ten years. Here he was, as everywhere, successful. He fitted up the market-house for a Sunday-school, erected in the chapel a gallery, and enlarged the building. At length, in 1868, Mr. Adey retired from the stated ministry, and on resigning his charge a handsome testimonial was presented to him at a public meeting, presided over by his relative, Mr. Daniel Pratt, who bore, as did many ministers and gentlemen, their affectionate testimony to the usefulness of their aged and beloved friend.

OAKES CHAPEL, LINDLEY, HUDDERSFIELD.—A series of services in connection with the first anniversary of this handsome Baptist chapel came to a conclusion on Thursday, 16th December, with a very gratifying result. A public meeting (which had been preceded by a tea-meeting in the lecture-room) was held in the chapel, under the presidency of Mr. Alderman Crowther. The secretary stated that the entire cost of the building and its furniture and

apportunances was 6,300*l.*; and that, as 4,000*l.* had been paid, there remained a debt of 2,300*l.* The chairman congratulated the minister and people of Oakes Chapel on what they had been enabled to effect both financially and spiritually during the past twelve months. He understood that 1,800*l.* had been promised, on condition that the whole of the debt was removed by the 1st January, 1872, and had confidence that this would be done. The pastor said his people were but few in number, and had a large amount to raise, and had obtained but little assistance from abroad; but they had acquitted themselves right nobly, both rich and poor among them showing all possible readiness to meet their obligations. A collection having been made, it was announced that only 169*l.* of the debt remained. At the suggestion of Mr. Councillor Walker—a suggestion warmly supported by the Rev. T. Barker and Mr. Brooke—those friends present who had promised pounds agreed to give guineas instead; and some gentlemen having engaged to make up what remained, the great object of the meeting was attained. The Rev. Charles Short then delivered a powerful address, and was followed by other ministers; after which various votes of thanks were passed. Sermons had been preached on the preceding Sunday and Thursday by the Rev. Charles Short, M.A.; the Rev. W. Braden, Hillhouse Congregational Church; and the Rev. J. Green, Hebden Bridge.

Correspondence.

THE BROAD-CHURCH VIEW OF CHRISTIANITY.

To the Editor of the Nonconformist.

SIR,—Mr. Ingram's letter pushes the Broad-Church argument right upon theological ground, whereas it had previously hovered over the border only. May I hope that you will allow me space for a brief reply?

As regards "the remarkable absence of dogma in the New Testament," my idea would have been better conveyed in some such words as these:—There is not, in those Scriptures, a connected series of propositions or definitions forming a system of theology. To get the creeds of the Churches from their common source, doctors and synods have had to exercise their critical faculties upon single words, texts, books, and, finally, upon a comparison of all these taken in connection with tradition from the Apostolic age. No investigation could be more complex and difficult, nor could the conclusions arrived at fail to be more or less influenced by the philosophy of the men engaged in the work. The ground I here take has, I believe, the sanction of theologians of the highest name in the orthodox communions. In this connection I would remind Mr. Ingram that he passes by without a word the differences among the first teachers of Christianity themselves, upon which I lay so much stress. Again, as regards the mission of Christ, it is sufficient to repeat what Mr. Ingram has not noticed, namely, that up to the time of the Crucifixion neither the disciples nor the Apostles had their minds cleared of the idea that they were following a Divine Saviour from a temporal, a political yoke. Further: touching expulsion for heresy, it is not shown, nor made to appear probable, that such a measure was resorted to in the case of those who held that there was no resurrection of the dead, or of those who taught a doctrine of Ritualistic grace, which had a large following. Paul's strong condemnation of circumcisers tells not in favour of Mr. Ingram's position; but the fact of Paul's performing the rite of circumcision to soothe Jewish prejudices, taken in connection with the further fact that he blamed Peter for compelling Gentile converts to submit to Jewish rites, does tell powerfully the other way. And let me remind your correspondent that these warm, nay, angry debates, took place after the Master had ascended on high. Verily the differences in the primitive Church were very much akin to those which are now disturbing the Anglican Church! But there is this great distinction—there was then no casting out of the fold. Peter, indeed, would have resorted to compulsion, but Paul was there!

There was among these first Christians the very spirit by which the Church in all ages has been distracted, namely, that which ascribes to God our own narrowness of capacity and sympathy, which makes Him a King demanding small observances, a Judge deciding in accordance with technicalities, and inflicting such punishments as human vengeance would suggest. It is time that our hearts and minds should dwell more on the Saviour who refused to call down fire on the heads of those who followed not with His intolerant disciples, whose answer to the selfish question, "Lord, are there few that be saved?" was a reproof, and who would not have the tares plucked up by the roots. It is high time that we should drink more deeply of that well of charity which Paul found in Christ. If we only consider God's established law of progress in other departments of knowledge, it must surely seem reasonable to infer that the same law of slow development must hold in religion. And if, in Apostolic days, very diverse views were found compatible with union—though disturbed union—in one Church, why should existing differences respecting the nature of the Godhead, the person of Christ, and the channels of grace perpetuate that division of Christians into many Churches which originated in times less en-

lightened than our own? I am sure this is very grievous to men like you, Mr. Editor, and Mr. Theobald, and Mr. Gasquoine.

A main cause of separation is the human spirit of infallibility. "I and my party have the truth and the right," is the prevalent tone of mind. And the sect sets up its embodiment of infallibility in its Pope, or its aggregate church, or in the Scriptures: not seeing that God reveals Himself to us through our individual intuitions, through sages of all periods, through prophets and apostles, above all, through Christ—not learning that all these together do not throw a light on their object which forces conviction. It is well, no doubt, that it should be "neither light nor dark" with us, so that we may not be passive recipients, but searchers after truth. May we not believe that there is for our race an eternity of intellectual and moral progress?

The error of the Churches in this matter is analogous to that of their thrusting out of the pale those who err morally in direct opposition to the spirit of the Master, and without any warrant that I can find in primitive discipline. My poor reading of the Gospels, the Acts and the Epistles, presents the Church to my mind, as a school and penitentiary combined, not as a palace of saints in which they may comfortably edify and spoil one another.

Yesterday I read a communication to the (London) *Guardian* from the Rev. Harry Jones, vicar of St. Luke's, Berwick-street, London, on the American Churches, as observed by him during a recent tour in the States—a paper of high interest, especially as regards "liberty of prophesying" in that land of independent Churches. All who care for our subject ought to read, at least, the following sentences:—

There is no body corresponding to a national church which admits Catholicity of views among its members. Churches and parties are sharply defined, though, as I have said, among the chief Protestant communities there is some interchange of membership, and ministers frequently unite in the prosecution of some common object. But the views of the majority prevail in each church. A congregation of Episcopalians is, I think, throughout the country more distinctly high or low than with us. Indeed, the word "parish," as understood in England, has no meaning in America. It is constantly used, but in a congregational, not territorial, sense. And there seems to be no real representation of the minority in the government of any church. The minority must conform or depart. There is practically no historical code or supreme court to which appeal may be made by such as cannot trim their sentiments to any which may possess the current or prevailing majority. A margin of a few High or Low Churchmen among the Episcopalians can by their votes colour the whole government of the church, and procure the promotion of the adherents of their own party alone. One effect, however, of the American system is to promote schism. A party gets pre-eminence and keeps the other out of place. And this is a process which accumulates in intensity till the baffled minority breaks off and forms a new community for itself. When that is done, there may be an interchange of some offices between the two bodies, but, till then, the member of a Church who cannot always think according to order is in a somewhat depressed and irritating position. I have been struck with the paucity, if not absence, of those whom we call "Broad" in the American Episcopal Church. I was almost going to say that they were "nowhere" in that body. And from what I could make out, this applies in some measure to all American religious communities. A man belongs to some party, and that party has a representative "Church" which holds some friendly relations with others, but expects its own members to think in unison far more than the members of the Church of England do. There is more choice of opinions than individual liberty of judgment.

What kind of spirit must that be which thus drives Christ's flock into penfolds, to lose muscle on sectarian husks; instead of leading them into the open hedgeless expanse to feed on His own fresh herbage, and drink of His pure streams from the high hills?

Divided as the nation is into numerous denominations, our State-Church is an injustice, and nothing can save it from abolition but the repeal of all laws of subscription and compulsory readings. I am satisfied, however, that it is our best protection of free thought even as matters stand; and it will be well for the Dissenters to ponder the effect of the splitting of the Church of England into three Churches—its narrowing effect upon themselves; leading us rapidly to the intense sectarianism of the United States.

In a pleasant tone of banter, Mr. Theobald congratulates me on my "happy equilibrium," meaning, I fear, my want of devotion to religious truths. My friends find, and I find, that I am apt to become too warm in the assertion and defence of my convictions. Had I the needful qualifications, with a fair lease of life before me, I should long to preach Christ's Gospel freed from the perversions of centuries.

It is a fair question (sometimes pressed upon me) how Broad Churchmen can be edified by services in which prayers are offered up, and professions made, that do not command their concurrence, followed by sermons equally objectionable. To answer this question on my own behalf may be egotistical, but this is perhaps excusable in an old man. Well, then, this is what I do: I utter only those responses which my heart, conscience, and reason join in, and only such portions of the creeds as my mind assents to; dismissing or reserving for examinations anything heretical in the sermon. And if I worshipped with any other communion, hymns, prayers, and sermons would have to be subjected to a like process. Further, when it is read out from the Bible by my clergyman, that a Divine command was given to the leader of

a Hebrew host to spare neither mother nor babe of the idolatrous and wicked heathen, I have to reflect that the imagination of the Jew heard the voice of his own vengeance as coming from the mouth of that God who was ever felt to be present; and, when we sing the Psalms, my mouth is shut while David curses his enemies; but, then, I hear in those maledictions simply an excess of indignation against wrong-doing. So, again, while listening to the 9th chapter of Romans, I feel, not merely awed: I shrink from its import; nor do Arminian glosses relieve me. To speak again of other churches: the doctrine of election and reprobation lies among the foundation-stones of great churches; but it never took place among my convictions: conscience drove it back. And if our Anglican theology imputes injustice to the Judge of all, and includes absurdities also, why, to my mind, the theology of every orthodox body does the same; nor should I find myself obliged to exercise less discrimination among the Unitarians. I ask myself, however, if such exercises are injurious to the spiritual state? I think not. If strictly guarded from its attendant dangers, it conduces to religious life in its widest sense. I wish our clergy possessed the liberty and freedom from perplexity of their lay brethren:

I am, yours obediently,

T. H. WILLIAMS.

40, Cross-street, Manchester, Dec. 27, 1869.

A CORRECTION.

To the Editor of the Nonconformist.

SIR,—Your printer has slightly misread two sentences in my letter to you of last week. For this misreading I cannot, for a reason which I am afraid will be too evident to him, attribute to him the slightest blame; but as in one instance the point of my sentence is thereby somewhat dulled, I shall be thankful for space simply to make the needed correction.

When speaking of the Broad-Church conception of the Church and the State as one, and expressing my conviction that this very conception justifies and even necessitates our Nonconformity, I went on to say, "a connection between one being an absurdity," and not merely, as I was made to say, "a connection between them being an absurdity."

I am, Sir, yours truly,

T. GASQUOINE.

Oswestry, Dec. 25, 1869.

Foreign and Colonial.

FRANCE.

RESIGNATION OF THE FRENCH MINISTRY.

In Thursday's sitting of the Legislative Body a warm discussion arose on the election of the Marquis de Campaigno, Deputy for the Haute-Garonne, in which Messrs. Jules Favre and Thiers, and the Ministers of Justice and of the Interior, took part. The Opposition demanded that the election should be annulled on account of the unfair interference of the Administration in changing the electoral boundaries, and because forty-one electors of a commune maintained that their electoral bulletins, by which they gave their suffrages to M. de Rémusat, had been altered in favour of the Marquis de Campaigno. M. Thiers delivered a speech, in which he strongly attacked the electoral system, and appealed to the different parties of the Chamber to be consistent with their programmes in demanding that the electoral limits should not be modified in future by the Administration. He added:—"The House has by implication disapproved what has been done, and if it wishes to avoid a dissolution and to retain the confidence of the country, let it give its verdict upon this election." M. de Forcade la Roquette next addressed the House in refutation of the arguments of M. Thiers. He protested against the accusations which had been made against the agents of public authority, and said the course taken by the Opposition speakers was calculated to bring universal suffrage into disrepute. A vote was then taken, and the Marquis de Campaigno's election was ratified by 121 against 92. The elections of M. de Conedie and M. Deschamps were subsequently declared valid, the former by 168 votes against 61, and the latter without discussion. The elections of MM. Rouain and Marion have been annulled.

The *Official Journal* of yesterday announces that all the Ministers have tendered their resignations to the Emperor, which have been accepted by his Majesty. The Ministers now only remain to carry on the business of the State until their successors have been appointed.

Messrs. Jules Ferry, Arago, and Gambetta have laid on the table a bill for modifying the present electoral law; and M. Glais-Bizoin a bill respecting official advertisements. M. Garnier-Pagès has also requested leave to introduce one bill abolishing the newspaper stamp duty, and another permitting foreign newspapers to enter freely into France.

The Emperor has written the following letter, dated December 27, to M. Emile Ollivier:—"Sir,—Ministers having given me their resignation, I address myself with confidence to your patriotism in order to request you will designate the persons who can, in conjunction with yourself, form a homogeneous Cabinet, faithfully representing the majority of the Legislative Body, and resolved to carry out, in the letter as well as in the spirit, the Senatus Consultum of the 8th of September. I rely upon the devotion of the Legislative Body to the great interest of the country, as well as upon yours, to aid me in the task I have undertaken to bring into regular working a Constitutional system.—Accept my sentiments, &c.,

"NAPOLEON."

The *Opinion Nationale* considers that the Corps Législatif presents a hopeless confusion of parties, from which it will be impossible to disentangle an Administration fit to govern the country. In the first place, there are the official candidates, whose liberalism, where it is said to exist, is deplorable, and even in the Left Centre there are clerical candidates like M. Thiers and M. Buffet who are far less liberal than the present Government on certain questions relating to Rome, Italy, and the separation of Church and State. Then there are the Protectionists, who compromise the success of the Opposition by attacking the Government where the Government has right on its side. Such is the picture which ex-Deputy Gœrault draws of the present Chamber, adding that personal government has shown itself so vacillating and incapable that all opinions have coalesced against it. But, says the writer, there is so much disunion among the enemies of the present system that they cannot profit by their victory, and the Emperor is rather pleased than otherwise at their difficulties. They wished to depose him from the supreme direction of affairs, and they do not know how to handle the reins; they desired to deprive him of the power of governing, and they cannot govern. "His answer proves is revenged, his rancour is satisfied." M. Gœrault, in concluding, remarks that a great many people consider that the Emperor has only accepted an Ollivier Ministry with the intention of arranging its defeat and exposing its impotence, and in a few months falling back on a Rouher-Forcade Cabinet. The *Liberé* on its side declares that in the case of Ollivier falling the country will be exposed to another coup d'état.

The Republican papers speak of a military plot in the 1st division of the army of Paris, stating that seventy-four sous-officiers and soldiers are under arrest. They demand explanations. None of the papers published this evening allude to this conspiracy, which looks as if orders had been sent round not to mention the affair. The *Revue* says that this disagreeable business is to be hushed up, and the men dispersed among other regiments, the sous-officiers being reduced to the ranks. These reports have been semi-officially denied.

SPAIN.

The Ministerial paper *Iberis* says that the month of January will be fruitful in events, and the question whether a Monarchy or a Democracy shall be the future form of Government in Spain will be definitively settled. The Republican party have held a meeting, when a resolution approving of the line of action hitherto pursued by the minority was passed.

It is announced in a Madrid telegram that the Spanish Ministry have gone on a hunting excursion to the mountains of Toledo, and that 300 civil guards and a battalion of infantry have been sent there to protect them. Owing to the large amount of distress in Madrid, the Ministerial excursion is said to have produced an unfavourable impression.

The reported reconciliation between Queen Isabella and the Duke de Montpensier is denied in the most formal manner by the *Correspondence* of Madrid.

It is stated that advices from Italy, in answer to the pressing communications of the Spanish Government, are evasive, King Victor Emmanuel having adjourned his definite reply relative to the Duke of Genoa till after the elections for the vacant seats in the Cortes, the present majority not being deemed sufficient. These elections have, however, been put off until after those for the Municipal Councils which were dissolved during the late Republican rising.

A letter has been addressed by the King of Saxony to his daughter, the Duchess of Genoa, urging her not to allow the young Duke of Genoa to accept the Crown of Spain. The *Berlin Correspondence* says that the reasons given in the letter are, that Spain is at this moment torn by party dissensions; that its finances are in the utmost disorder; and that if it be possible to re-establish order in the country, it can only be done by an energetic man, not by a minor, who would receive the Crown merely to be the sport of intrigue and ambition. The *Berlin Correspondence* adds, that the Duchess has replied to the letter, by stating that she entirely concurs in the views it expresses, and that, if she can prevent it, her son shall never set foot in Spain.

Senor Olazaga, who had been summoned by his Government to proceed to Madrid, was received by the Emperor and the Empress at the Tuilleries on Monday.

Lamentable accounts come to hand of the present state of things in Madrid—great misery and much vice, starvation among the poorer classes, want of work, trade at a standstill, the necessities of life exorbitantly dear, a gambling fever rife among those classes of the population that have anything left to stake.

AUSTRIA.

The insurgent Dalmatians seem disposed to submit. On the 21st there was an interview at Ledenice between General Auersperg and a deputation from the Dalmatian insurgents, to arrange terms of submission. The insurgents showed signs of evident demoralisation and discouragement, and state that they had been led astray by designing agitators, and regret having taken up arms against the Government.

A numerous deputation from Zuppa arrived at Cattaro on the 24th, and waited on General Auersperg to tender him a petition to the Emperor, throwing themselves upon his Majesty's clemency. The

deputation declared their willingness to submit to the Landwehr law and any other orders emanating from the Government, and they announced that the inhabitants of Zuppa had all returned to their homes. Mainz, it is expected, will follow Zuppa's example in a few days.

ITALY.

The new Minister of Public Instruction in Italy, Signor Correnti, has shown himself favourable to the principle of compulsory education. One of his first acts upon coming to power has been to obtain the King's signature to a decree appointing a committee to examine the subject, and draw up a proposal to be submitted to the Legislature. The President of this committee is Signor Bargoni, who is known as an earnest advocate of the system. The report is to be completed in March.

AMERICA.

President Grant has issued an order for the re-establishment of the supremacy of military rule in Georgia under General Terry. The President has also published a proclamation announcing in eulogistic terms the death of ex-Secretary Stanton.

General Reynolds has rejected the votes of two counties in Texas, and has announced that Mr. Davis (Radical) has been elected Governor.

The report of the occupation of Samaná Bay by the United States is confirmed. The lease was obtained from the Government of President Bass, and a garrison from the United States frigate Albany took possession on the 6th of December.

The House of Representatives has adopted a resolution authorising the President to make such preparations for the reception of the body of the distinguished philanthropist, Mr. George Peabody, as are merited by his glorious deeds, and in a manner commensurate with the justice, magnanimity, and dignity of a great people.

President Grant has signed the Reconstruction Bill, which is now law. Congress has adjourned till the 10th of January.

The President has sent to the Senate copies of the diplomatic correspondence on the subject of the Alabama claims. In a despatch from Mr. Fish to Mr. Motley, dated the 26th of September, the Secretary of State recapitulates the alleged wrongs suffered by the United States, and thinks that the time has arrived when the negotiations could be advantageously resumed. He at the same time expresses the readiness of the United States to consider propositions from the British Government. On the 6th of November Earl Clarendon addressed a despatch to Mr. Thornton, the British Minister in Washington, advising the latter of an interview between himself and Mr. Motley. In this communication his lordship states that in the Beverly-Johnson Treaty Great Britain modified many firm convictions, and was much concerned at the treaty being rejected. Earl Clarendon added that Great Britain could not risk any further unsuccessful negotiations until Mr. Fish more clearly intimated the basis upon which the United States would negotiate. Great Britain, however, was anxious for an early and honourable adjustment of the difficulty, and would be willing to change the national laws, so as to prevent similar difficulties for the future.

Mr. Sumner has been "interviewed." He is said to have declared his scorn of Mr. Beecher's action that the United States will ever split up into four Republics. "You might as well attempt to constitute four Republics in this house," exclaimed Mr. Sumner, adding, "Here is only one." When touched on the subject of "Foreign Relations," Mr. Sumner, "in his deep chest tones," said, "In regard to our foreign relations, then, I stand by the President—the Administration. I think President Grant has very well expressed the attitude of the Government in his Message." Pressed more especially with regard to the Alabama claims, Mr. Sumner repeated that he stood by the Administration, and added that "by waiting we had gained this: there is a better feeling on the part of statesmen in England."

The Fenian Brotherhood in New York are said to be preparing another expedition against the British possessions in America. At the O'Neil head-quarters (says the *New York Times*) they have a large number of what they state to be needle-guns, and many of their officers are travelling among the circles in the adjacent districts on secret service. This time, it is added, they mean to keep their future movements entirely to themselves, to prevent premature disclosures and the interference of the authorities.

CANADA.

The Government of the Dominion, in consequence of the resistance encountered in taking possession of the Hudson's Bay Territory, will not pay the purchase-money until next spring. It is expected that Governor McDougall will be recalled, and that Vice-Chancellor Sprague will be appointed Chancellor of Ontario, vice Mr. Van Koughnet, deceased.

The insurgents of the Red River have issued a declaration of independence, in which they protest against their transfer to Canada without their consent. They further declare that they will resist it, and assert that the Provincial Government is the only lawful authority in the territory. In conclusion, they state that they are willing to negotiate with Canada to secure a good Government and assure the prosperity of the people.

AUSTRALIA.

The overland mail has brought news from Melbourne to the 8th of November. The Parliament reassembled on the 19th of October. Bills had been

passed by the Lower House providing for the payment to the members of both Houses the sum of 3000*l.* per annum, and for the abolition of State aid to religion. An Eight Hours' Bill had also been introduced. The subject of the relations between the colony and the mother country had been brought before the House by Mr. George Higinbotham, who stated that he had resigned office as an executive councillor on account of the unsatisfactory nature of the relations between the Colonial Office and the Queen's representative here. Mr. Higinbotham, in moving a series of resolutions the effect of which was to assert the legislative independence of Victoria, and repudiate any interference of the Imperial Government with the domestic affairs of the colony, commented in terms of severe censure upon the proceedings from which the proposition for a conference sprang, charging its authors with ignorance and gross presumption, which were the worse because those authors were absentees Victorian proprietors, i.e., those who, having made large fortunes in the colony, had abandoned the duties which devolved upon them. Of their remissness in respect to those duties they ought to be formally reminded, and told what their duties were, and what the colony expected from them. If they returned to Victoria and fulfilled those duties, they, in common with other citizens, would exercise their legitimate share of political power, and might in some degree atone for their past remissness.

He believed it was the desire of 99 out of 100 of the inhabitants of the country that the present formal, and indeed a still more real, union should exist between the mother country and the colony for an indefinite period. (Cheers from all parts of the House.) He frankly stated that that was his wish also, provided that such conditions existed, or such conditions as alone would render such a union possible. It seemed to be recognised at home as a distinct condition that the colonies possessing self-government should defend themselves from foreign aggression, and he invited the House to accept this proposition in terms, because the colony had long ago accepted it in fact. He believed the colony was prepared to accept in its fullest sense the responsibility of defending itself from external aggression, whether by sea or land. The ground on which some time since England was asked to contribute to our naval defences was not because it was her duty to defend Victoria, but to protect the property of British merchants in British ships in these waters. Taking, then, this view of the case, he thought no objection should, or could properly, be taken to the proposition that all our colonial defences should be under our own control; for certainly it would be no use for us to have regiments of soldiers or ships of war in time of peace, if they were to be withdrawn in time of war. He believed that the police-force of the colony alone would be sufficient to annihilate any land force by which the country was likely to be attacked. Whilst, however, the colony accepted the duty of defending itself, it should in return demand entire and absolute self-government. That the colony had never had. The relative rights of independent States the colony had never possessed. It could not even send an embassy possessing an official status to a neighbouring colony; neither could it proclaim peace or war. The interference with the colony which was most to be objected to was the issue of instructions from the Colonial Office to the Governor. Thus the so-called independence of the colony, being a semblance merely, was a curse instead of a blessing. For himself (Mr. Higinbotham) he said that, discovering the extent of the pretensions of the Colonial Office to interfere with the affairs of the colony, he felt he could no longer occupy the position with honour to himself, and so some time since he resigned his office as an executive councillor. He would never again accept office until the evil had been remedied, unless with the distinct approval of the House he joined an Administration having for its special object the effecting such changes as those referred to in his resolutions.

The debate was not concluded when the mail left, but while the fate of the resolutions was uncertain, public opinion unanimously rejected the idea of a conference in London.

Some disastrous floods have taken place at Ballarat, and at one of the mines there was a serious accident. The pit was flooded, but forty-eight out of the fifty-eight men who were in it made their ascent in safety. The ship *Victoria Tower*, of the White Star line, was lost near Bream Creek, about thirty miles from Geelong, on the night of the 18th of October. The *Lightning*, one of the Black Ball ships, caught fire in Corio Bay while loading wool for London, and was totally destroyed. The loss will amount, it is said, to about 70,000*l.*

A despatch from Sydney of the 6th of November, published in the *Melbourne Argus*, says:—"A change in the Ministry is rumoured as likely to occur shortly. In the Legislative Assembly last night both the Ministers and the Opposition repudiated the proposed London conference, and the movers in it were designated presumptuous busybodies."

NEW ZEALAND.

The New Zealand correspondent of the *Times*, writing from Wellington on the 1st of November, says that the tone of events in that colony during the month had been satisfactory, and that the feeling of returning confidence had continued to deepen and extend. This was in a great measure owing to the rebels having sustained a severe defeat. On the 4th of October Colonel McDonnell, with the friendly natives and 100 constabulary, attacked Te Kooti's redoubt, and took it by storm. Colonel McDonnell says in his report:—"Our natives, stimulated by jealousy of each other, were ripe for anything, and advanced with a steadiness and deliberation such as I have never seen equalled. The Wanganui, under Kemp, set the example by charging up the face of the hill on which stood the redoubt, closely followed by the Ngatikahungas and Arawas. Though exposed

to the galling fire of the enemy, who fought well, they had in a short time taken the trenches by the front and right of the redoubt, undermining the parapet, jumping up and firing into it." Twenty-seven rebel bodies were found inside the redoubt and trench, and ten more in the field. The wounded, among whom were several of the women, with children to the number of two or three-and-twenty in all, were captured. Te Kooti was wounded, but managed to make good his escape. Colonel M'Donnell had ever since been on his track, although compelled until the 29th of October to remain idle by snow and rain. A number of the prisoners taken some months ago on the West Coast had been tried for high treason, and sentenced to be hung, drawn, and quartered, as were those on the East Coast. The prisoners sentenced to penal servitude had been sent to Otago. The re-settlement of the Patea country was going on quietly. "The telegraph wire," we are told, "is now erected from Wellington to Wanganui, the difficulty of taking it over the Kingite lands at Otaki and its neighbourhood having been successfully surmounted by Dr. Featherston's tact and influence. It is to be continued at once to Patea, and by Christmas the roadway will be sufficiently formed for Cobb's coaches to extend their journey from its present limit, at Wanganui, to Carlisle, on the Patea river—a journey over the whole length of which Titokewaru's hordes not many years ago roamed at will. Titokewaru is reported to be north of Taranaki, but without following or influence." Dr. Featherston and Mr. Bell, who were to have gone to London by the present mail, to endeavour to arrange sundry matters relating to defence and finance with the Imperial Government, had been obliged to delay their departure for a month longer. Trade is stated to be reviving over the whole colony, and the speculation mania on the Auckland goldfields is subsiding into a healthy working tone. A new field had been discovered in Nelson, promising richly.

CHINA AND JAPAN.

A telegram from Hong Kong dated November 19th, and received per the Atlantic cable, says:—"A new treaty has been signed between the English and Chinese Governments, but it will not come into operation until the other Governments having dealings with China accept its provisions. The treaty guarantees a modification of the transit dues, the opening of two new ports, the working of coal-mines by English appliances, a reduction of duties, the right of navigation on inland waters, and the right of foreigners to temporary residence in any part of the country. An English barrister will be employed to frame a code of mercantile regulations under this treaty, the draft of which Sir Rutherford Alcock is about to take with him to England. The Duke of Edinburgh has been splendidly entertained at Hong Kong."

The Mikado of Japan has granted a full pardon to the Tycoon and Prince Aidaio. The Japanese Government has ratified a treaty with the representatives of the Foreign Powers prohibiting foreigners from trading in the unopened ports. A plot to assassinate the British Minister has been discovered among the Japanese, but has been frustrated.

FOREIGN MISCELLANY.

Two coloured men have been appointed justices of the peace in Cumberland county, Virginia.

Nineteen students of the Wesleyan University at Mount Pleasant, Iowa, have petitioned for the removal of a coloured student from their class.

It is expected that Mr. Goldwin Smith will return to this country during the ensuing year. According to the *Scotsman*, the American climate does not agree with his health.

Leipzig counts at the present time about 258 book-selling firms, having connection with 3,500 houses out of Leipzig. The personal staff they employ amounts to from 800 to 900 persons.

SHOCK OF EARTHQUAKE AT DARMSTADT.—At three o'clock in the afternoon of the 16th inst. several shocks of earthquake were felt at Darmstadt. Shortly after twelve o'clock on the ensuing night a rather violent shock was observed, which was followed by a storm of wind and rain.

THE WAR IN PARAGUAY.—Advices from Paraguay as late as Nov. 19, announce that Lopez had abandoned his forces and fled towards the north, his present whereabouts being unknown.

A PAPAL DEVOTEE.—Amongst the persons present at the recent review of Papal troops at Rome, at which some 5,000 soldiers were present, was Major Gordon, who recently had the honour of presenting to the Pope a considerable sum of money (£3,000, on the 3rd of November) from the British Catholic committees, with a magnificently-got-up book of signatures.

INDIAN NATIVE WOMEN AND THE RAILWAYS.—A system of second and third class carriages, specially constructed to secure the seclusion of native women, who, holding the rank of "Purdah Nusheen," may not be exposed to the public gaze, is, after an infinite deal of correspondence, being adopted on most if not all of the Indian lines. The publicity hitherto inseparable from travelling by rail has acted as an insuperable bar to native ladies of respectability making any use of the lines.

PRINCE ARTHUR IN CANADA.—According to the *Western News*, Prince Arthur is charming all hearts in Canada, not so much by his manner, as by his intense devotion to work. He is pursuing vigorously his military studies, and "works as hard as ever," notwithstanding that the winter has set in with extraordinary severity. His Royal Highness shows

"an indomitable spirit and persevering determination to surmount difficulties," and his example is having the very best effect.

FRIGHTFUL MASSACRE AT FIJI.—Intelligence has been received (says the *Melbourne Argus*) of a horrible massacre at Fiji. A Mr. Lattin, who, it is said, was formerly a store-keeper in Melbourne, had shipped about 280 natives on board the French barque *Morea*. Their ultimate destiny was, it is believed, Queensland; but it seems the islanders rose *en masse*, and mercilessly killed every white man on board with the exception of the mate. They then jumped overboard, with the intention of swimming on shore, but only about thirty reached the land, 253 having, it is supposed, been drowned.

EMIGRATION TO THE UNITED STATES.—In the third quarter of the year 1869, 116,371 persons arrived in the United States from foreign countries: 101,842 were permanent emigrants, 11,990 citizens of the United States returning from abroad, and 3,039 foreigners not intending to remain. The Commissioner of the General Land Office reports that about 10,000,000 of the population of the United States are due to immigration from Europe; and that it is estimated that foreign immigrants have brought to the States, since 1790, 8,400,000,000, gold value.

THE KAISER AND THE KING OF ITALY.—Letters from Vienna state (says the *Patrie*) that the interview between the Emperor of Austria and the King of Italy, which has long been decided on in principle, has recently been fixed for the 15th of next January. The Emperor intends, it is said, to proceed to Trieste at about that time, to settle several questions of local importance, and from Trieste he will go to Ancona, where the interview is to take place. Some days afterwards King Victor Emmanuel will, it is declared, go to Vienna to return the Emperor of Austria's visit.

HOW TO DISPENSE WITH DUELLING.—Two Americans were dining with two ladies at an hotel in Baden Baden. A Russian prince, who wished to pick a quarrel with them, purchased two bouquets, and sent them to the American ladies with his compliments. The Americans glanced pleasantly at the Russian, and sent him by the waiter who brought the flowers two napoleons. The offender was, it is added, so chagrined that he left the room. It is thus shown that people who have abandoned duelling may be by no means so defenceless against personal affronts as might be supposed.

THE POWER OF GERMANY.—A characteristic sign of the times is reported from Rome. The German Künstlerverein met recently for the purpose of amending its ancient statutes. One paragraph, setting forth "That this union, in all those exceptional cases in which it requires a special protection, shall place itself under that of the King of Prussia and the Emperor of Austria as the two most powerful rulers of Germany," seemed to many of the members to require alteration. And the alteration was instantly made, with only one dissentient (himself an Austrian), by striking out the name of the Emperor of Austria, so that that of the Prussian monarch was allowed to stand.—*Pall Mall Gazette*.

A ROMANTIC MARRIAGE.—A young German, while visiting the house of a married lady in California, observed a portrait of her sister, a Miss Rowe, then living at St. Austell, Cornwall. He was charmed, and two days afterwards wrote to the young lady, avowing his love and offering her marriage. The reply was favourable, and he then forwarded a liberal sum of money to defray Miss Rowe's expenses from Cornwall to California, adding that should she, on arrival, be unfavourably impressed, he would not hold her bound by either law or honour to accept his hand. Within the last few days Miss Rowe's mother at St. Austell has received a letter announcing that the nuptial knot has been tied.

THE FORTHCOMING CENSUS OF THE UNITED STATES.—With reference to the approaching census, Mr. Jarvis, an assistant of Revenue Commissioner Wells, who has at the latter's request investigated the subject, states that in June, 1870, the total population will probably be 39,613,116, of whom 4,664,618 will be blacks; 25,800,000 of the population being in the old "Free States," and 13,800,000 in the old "Slave States." This gives 8,000,000 increase in population in ten years, notwithstanding the waste of the war. Of wealth, he estimates the entire valuation of property at 27,443,156,507 dols., of which 18,500,000,000 dols. will be in real estate, and 8,750,000,000 dols. in personal estate, this being an increase of 91 per cent. in property valuation since 1860.

FEMALE SCHOOLS IN INDIA.—In spite of the difficulties attendant upon the establishment of female schools in India, the progress made in the Bombay Presidency is full of hope for the ultimate success of the work. According to tables recently published, the following comparison between the results of the two past years is obtained:—

SCHOOLS:—	Goverment.	Aided.	Inspected.	Total.
1867-8	97	15	30	142
1868-9	141	22	33	196
SCHOLARS:—				
1867-8	3,458	1,393	1,413	6,264
1868-9	5,427	1,874	1,297	8,598

Especially worthy of notice is the establishment of twenty-two girls' schools in Scinde, where last year there were none.

THE "DISARMAMENT CANARD," as it is styled in the continental papers, has now been contradicted on all sides. At Brussels the report gave rise to an interpellation in the Chamber on the occasion of a proposal made by the Belgian Government to appropriate the 14,000,000 francs, for which the citadel of Antwerp has been sold, to military purposes. A member having asked whether such an expenditure would not be inopportune, now that, according to the *Times*, France has proposed a disarmament, the

Minister replied that nothing whatever is known by the Belgian Government of such a proposal. The amended version of the canard given by the *Morning Herald* has also been officially contradicted. Count Bismark's organ, the *Nord-Deutsche Allgemeine Zeitung*, declares in its issue of Thursday evening that no correspondence of any kind has taken place between the Powers on the subject of disarmament.

THE PANTIN MURDERS.—The French papers publish the indictment against Traupmann, whose trial, it is believed, will take place immediately. One of the principal points insisted upon in this legal document is that the accused had no accomplices in the commission of the various murders laid to his charge, and that his assertions to the contrary are mere inventions unworthy of regard. The indictment, as is customary in France, gives a narrative of the whole of the circumstances connected with the assassination of the Kinok family, and draws the conclusion that Traupmann was exactly the man to plan and accomplish the crimes of which he is accused. Fifteen thousand applications have been made to the judge to witness the forthcoming trial. The court will only hold about 100. It is said that Traupmann played cards all last Friday, and won a great quantity of pudding, pork chops, wine, and coffee, and Christmas-eve fare of the prison.

THE EMPRESS OF AUSTRIA AND THE POPE.—The *Mémorial Diplomatique* relates the following concerning the interview between the Empress and the Pope, which it describes as an edifying trait of piety on the part of the Empress:—"When the Holy Father went to the Farnese Palace to pay a visit to the august traveller, her Majesty not only insisted on re-conducting his Holiness to his carriage, but when they reached the outer door of the palace she dropped on her knees to beg a benediction from the apostolic benediction. Pius IX., seeing the youthful Sovereign at his feet, hurriedly stretched out his hand to raise her, saying, in a parental tone, 'Empress, what are you doing? That is not your place.' The Empress, however, persisted in remaining in the same position until the Sovereign Pontiff had again given her his benediction, which he accordingly pronounced with tears in his eyes in the following words, 'I give it to you from the lowest depths of my paternal heart, and also to your august husband and the whole of the Imperial family.'"

THE LEADERS OF THE LATE CONFEDERACY.—For the most part these men have settled down to peaceful occupations, apart from political life. Jefferson Davis has gone into business at Memphis; J. O. Breckenridge is practising law in Kentucky; Messrs. Mason and Hunter are farming in Virginia, which they so long represented in the Senate; Robert Toombs is practising law in Georgia; and his former colleague in Congress, Mr. Iverson, is a wood merchant in the same State; General Lee is a college president in Virginia; Beauregard is president of a railway at New Orleans; General Mosby is a Virginian barrister; Semmes, of the Alabama, has returned from lecturing to live at Mobile; General Magruder is lecturing on Carlotta and Maximilian; Ex-Governor Vance is practising law in North Carolina; J. L. Orr, is a State judge in South Carolina; and A. H. Stephens, Vice-President of the Confederacy, is sinking quietly to his long rest in Crawfordville, Georgia. A few others who were famous a few years ago are in foreign countries, as Mr. Slidell, who is said to be residing with his son-in-law, M. Erlanger, in Paris, and Mr. Benjamin, who belongs to the English bar; but their absence is optional.

THE TARIFF QUESTION IN THE UNITED STATES.—A letter from America says:—"The question of Protection has had a good share of attention, although the Ways and Means Committee have not yet reported. A New England member has introduced a bill to take off the duty from imported coal, and several petitions have been presented asking that relief. An Ohio member has a measure striking off all the duties from imported tea, coffee, sugar, molasses, rice, salt, lumber, coal, pig iron, hides, and printing paper. Another bill has also been introduced taking off the duty from part of these articles, while a Missourian proposes an annual reduction of 10 per cent. in the duties on all imported goods. Mr. Brooks (Democrat), of New York, presented to the House a petition, December 9, from the leather and hide dealers of New York, asking the repeal of the duties on hides, and stating that the business unfavourably affected exceeds 300 millions of dollars, and that the export trade in boots and shoes is ruined. The Ways and Means Committee is holding many private meetings on the Tariff question, and is from all appearances thoroughly under Protectionist control. It is announced that they intend to grant 'a small increase in the duty on manufactured iron,' and they have recently shown their Protectionist bias a little too plainly by opposing the presence of the Special Revenue Commissioner, David A. Wells, at their meetings, his crime being that he wants the import duties reduced."

THE DUKE OF EDINBURGH IN CHINA.—The Chinese papers are full of detailed accounts of the official landing of the Duke of Edinburgh at Hong Kong, and of the addresses, balls, illuminations, and general rejoicings which followed. Among the various official attributes of respect which were offered to him was one which was at least original. It was presented by the Chinese community of Hong Kong, with the peacock's feathers and all the proper insignia. A few of its phrases will give an idea of the style:—

Prince of the Royal House of England. Illustrious descendant of an illustrious race. Fair as the plumes of the phoenix that sits in the crimson nest; graceful as the unicorn auspiciously nurtured on the sombre hills; gifted with all accomplishments, your mind full stored with learning, you still pant for more. Wishing to enlarge your mind, a new thought came to you—you

chose to traverse the seas, and great was the delight experienced. Your desire to visit the Central land occupied your thoughts by night and day. In China there is a spot which in times long past was opened to commerce. Hong Kong is its name, where congregate many merchants and many ships. Report of it reaching you in your far-off palace, how great your joy. You had no dread of stormy waves; from the long voyage you did not shrink. You resolved on traversing the roaring seas, which like swift couriers bore you hither.

The address continues at considerable length in the same strain. It shows at least that the old Chinese prejudices are fast dying out at Hong Kong.

PROGRAMME OF RECONSTRUCTION IN THE UNITED STATES.—All four of the unrepresented Southern States—Virginia, Georgia, Mississippi, and Texas—will probably be readmitted to Congress this session, although Georgia will be made to undergo severe penance for having expelled the negro members from her Legislature. The case of Virginia is now in the hands of the Reconstruction Committee of the House, the credentials of the Virginia members having been referred to that committee. The President having taken "square ground" in favour of the immediate readmission of the State, there ought to be no trouble, although the Reconstruction Committee spends much time in hearing testimony. Mississippi and Texas having at the late elections declared for the Radicals, through judicious military management, will have no difficulty when they comply with the Reconstruction laws. Georgia, however, will be compelled to adopt the fifteenth (negro suffrage) amendment, and its people to take the hardest kind of iron-clad test oaths. Bills to remove the disabilities imposed on Southerners who took part in the rebellion are also numerous, and Congress, in their consideration, shows signs of a forgiving spirit. Both Houses have passed bills of this character, and the debates showed a calmer feeling than has been the case for years. In the Senate a resolution is pending providing for the removal of all disabilities as soon as the negro suffrage amendment is adopted. Senator Stewart, a Republican, who presented this measure, said he believed the time had come for making the declaration proposed, and now that universal suffrage had been secured, it would be politic to close the reconstruction work with universal amnesty. The Tennessee Legislature has adopted resolutions asking for this general removal of disabilities. —*Times Correspondent.*

A ROMAN BRIGAND.—Some years ago one of Prince Orsini's land stewards was taken, and carried off to the hills, his capture being subsequently signified, in the usual manner, to his employer. At a certain appointed time, an ambassador was sent out to a "neutral territory" to treat with the bandits, who had authorised their plenipotentiary to demand, as their prisoner's ransom, so much money—I forget the exact sum—and two hundred loaves of bread, ten barrels of wine, fifty rifles, two thousand ball-cartridges, and—guess what!—twenty good watches, of which they said they stood in peculiar need! They circumstantially prescribed the dimensions of the rifle-bore they wished to have, and the size of the cartridges. They further required that all their old watches, which had got badly out of order, should be taken to Rome by the Prince's agent, there repaired, and brought back to them "as good as new." His Excellency communicated this demand to the Papal authorities, who shrugged their shoulders, smiled apologetically, and said, "If, Altesza, you want your *fattore*, or agent, back again, perhaps you had better give these scoundrels what they want. We can do nothing for him." Accordingly, as the steward was an honest and useful servant, the Prince caused all the "objects" in question to be purchased, had the watches of the band repaired in the best style, paid the money, consigned the new goods and the mended timekeepers through his *mediators*, and thus ransomed his retainer. Not the least comic part of this true story—which sounds like a joke, but is an exact relation of facts—is that the *fattore*, who was returned in very bad condition, half-dazed with fright, privation, and compulsory nocturnal exercise—for the bands always keep moving, and change their quarters at night—is not unfrequently in Rome on business, and when here almost invariably meets one or two of his former hosts in the streets, who greet him affectionately, make him stand drink in a wine-shop, call him the best of good fellows, and never fail to say to him, in a jesting manner that congeals his blood, "Mind you never mention us to anybody, as it might get you into trouble; and we are so fond of you that we should be in despair were anything to happen to you." The poor man's life is one long torture, lest somebody else should inform against his friends, and they should attribute their "misfortune" to him, in which case his days would, he knows, be numbered. Talk of Damocles and the suspended sword! I dare say he got accustomed to it after a time, and felt quite sure the thread would hold out, at least for his time; but this poor *fattore* is never certain from one day to another whether he will be murdered "by mistake" or not. Truly the Papal Government has many sins to answer for, which all the Ecumenical Councils that ever were or will be held cannot remedy or atone for. —*Letter in the Telegraph.*

THE HOUSING OF THE POOR IN NEW YORK.—In New York there are quite as many poor in proportion to the inhabitants as in any other city of the world. You will find as many idlers around the liquor stores, as many beggars and Arabs in the streets, and more people crowded into the tenement houses than I ever witnessed in the most populous parts of London. In fact, all the working people live in those tenement houses, from five to seven stories high, of which there are some 20,000 in New York. In most of those houses as many as thirty-six families live;

and I was in one of about twenty-four feet frontage, which contained fifty-two families. The people here are packed as close as herrings in a barrel, and are in some parts twice as many to the square mile as in any city of Europe. In their construction not the slightest attention is paid to light or ventilation. They are usually four rooms in depth—the centre ones lighted from the front and back rooms. You have to grope your way up the staircase; for it is without light from top to bottom. The water is plentiful enough, and always on. New York receives 60,000,000 gallons per day from the Croton River, about thirty miles off; but from the rocky nature of the ground upon which many of the houses are built it is impossible for the drainage to be perfect; and were it not that New York is swept by the clear sea breezes, I do not hesitate to say that most of those houses would be hotbeds of misery, disease, and death—more especially in the houses where the poor tailor is worked to death, where the son of St. Crispin has to work far into the night to earn a living, and the poor seamstress, "weary and worn," as in the old country, is "plying her needle and thread" to provide a scanty living for herself, and, perhaps, her little ones. Another Peabody is wanted here; and some say that he will be found in Mr. A. T. Stewart, who, by a happy coincidence, is a native of the British Isles. I learn that he contemplates building homes for working people at some distance from the city, and constructing a railway to them. I hope, for the sake of my fellow-working men here, that the statement may be true; but, in my opinion, they could do a deal for themselves if they had the will; for across the rivers to Brooklyn and Jersey there are some twenty ferry-boats running every five minutes, and in those places homes are better and cheaper. But men will be near their work, if they can, even at the sacrifice of health and life. Those miserable, uncomfortable, and unhealthy flats in the tenement houses are let at from thirty dollars to forty dollars per month; so that a working man with a wife and a couple of children cannot get the poorest house accommodation for less than twelve dollars per month. The houses are all heated with stoves, in which anthracite coal at twelve dollars a ton is burned, and on which the cooking is all done. Every family has its own stove, which they remove like any other piece of furniture, when about to leave; they economise fuel, and heat the rooms much better than open fireplaces; and they could be used with much advantage where fuel is dear in England. —*W. Connolly in the Daily Telegraph.*

ENGLAND AND THE UNITED STATES.

A few days ago a cable telegram informed us that the American Government has published the latest diplomatic correspondence on the subject of the Alabama claims. Lord Clarendon, on his part, has thought fit to do the same, and the letters which have passed appear in the form of a supplement to the *London Gazette* of Friday. The correspondence (which fills eight columns of the morning papers) begins with a letter from Lord Clarendon to our Minister at Washington, Mr. Thornton, dated the 10th of June last, and concludes also with a letter from Lord Clarendon, dated the 6th of November. The *Pall Mall Gazette* gives the following clear outline of the whole correspondence.—"This is Mr. Fish's case. When, in the winter of 1860-1, certain States of the Union undertook to constitute a new and independent Republic, there was profound peace between Great Britain and the United States; and, considering that the object of this insurrection was the establishment of a slave holding Republic, the Government of the United States 'was entitled to expect the earnest good-will, sympathy, and moral support of Great Britain.' Instead of manifesting any of these sentiments, the British Government determined to concede belligerent rights to the insurgents. This decision was come to on the 6th of May, 'four days prior to the arrival in London of any official knowledge of the President's proclamation of the 19th of April, 1861, by reference to which the Queen's proclamation has since been defended,' and it was formally carried out on the 13th of May, the very day of Mr. Adams' arrival, as if expressly to prevent any explanation on the part of the United States. The President 'maintains' that in thus acting the British Government was only exercising the right possessed by every sovereign Power of deciding, 'on its own responsibility, the question whether or not it will at a given time accord the status of belligerency to the insurgent subjects of another Power.' But he denies that in this particular case the right was properly exercised. He founds this denial on the 'precipitancy' of the declaration of neutrality, as shown by the dates above given, by the use of the words 'hostilities' and 'contest' instead of 'war,' by the fact that the assumed belligerency of the insurgents then and long afterwards was 'a war on paper only, not in the field,' and by the want of any urgent necessity, such as the appearance of insurgent vessels in British ports, or the nearness of the seat of hostilities to British territory. As a consequence of this action of the British Government 'maritime enterprises in the ports of Great Britain which would otherwise have been piratical were rendered lawful'; and in a time of international peace Great Britain 'permitted armed cruisers to be fitted out and harboured and equipped in her ports, to cruise against the merchant ships of the United States, and to burn and destroy them until 'American 'maritime commerce was swept from the ocean.' When ample proofs of these wrongs were submitted to the Queen's Government, it excused itself by alleged defects in the municipal law of the country—an excuse which was neither relevant nor true. It was not relevant,

because the international duty of a sovereign Power is above and independent of its municipal laws; it was not true, because the common law of England is the common law of the United States, and the United States Government finds no difficulty in arresting ships charged with actual or intended violation of neutral duties. In the particular matter of the Alabama, the proofs of gross and inexcusable negligence 'are so clear that no room remains for debate on that point, and it should be taken for granted in all future negotiations with Great Britain.' At present the President is prepared neither to pronounce what indemnities are due from Great Britain either for the destruction of the property of individual citizens or for the larger account of the vast national injuries inflicted on the United States, nor to measure the relative effect of the various causes of injury, nor to 'discuss the important changes in the rules of public law the desirableness of which has been demonstrated by the incidents of the last few years.' He will be ready, however, whenever the British Government 'shall think the proper time has come for a renewed negotiation, to entertain any proposition which that Government shall think proper to present.'

"Lord Clarendon's observations on this despatch are in every way admirable. They are compressed within the smallest possible compass, and they leave no point of Mr. Fish's case unanswered. The President's proclamation of blockade was known in London on the 2nd of May, and a copy of it was received officially from the British consul in New York on the 5th of May. The fact that a copy was not received from Washington until the 10th of May 'was in itself a proof of the existence of civil war,' since the delay arose from 'the communication between Washington and Baltimore 'being cut off in consequence of the Confederate troops threatening the capital.' The words 'hostilities' and 'contest' were taken from previous proclamations, and have since been used in reference to the Austro-Prussian war. As to the fictitious character of the assumed belligerency, Lord Clarendon remarks that a large group of States occupying a compact geographical area had established a *de facto* Government, with all the machinery of military and civil power. The Federal posts within this territory had all been evacuated, except Fort Sumter, which had been captured a month previously. Both Presidents had called for a levy of troops, and a Confederate force was 'in occupation of the Shenandoah lines and threatening Washington.' One President had offered to grant letters of marque; the other had proclaimed a blockade which, as regards Virginia and North Carolina, 'was declared to be effective on the 30th of April.' No explanation on the part of Mr. Adams could have altered such a state of things as this. As to the distance of Great Britain from the seat of hostilities, her dominions touch the United States on two sides, while certain British islands lie immediately in front. Collisions between British and American vessels were imminent from the moment the blockade came into operation, and several actually occurred before the news of the proclamation of neutrality reached America. Confederate ships were already afloat, and might at any time be expected in British ports. Only one vessel of whose character the Government had any evidence escaped from a British port, while five were stopped. Even in the case of the Alabama the result of a trial might have been doubtful; the international illegality of her sale to the Confederates is not certain, and on two occasions subsequent to her leaving Liverpool she was allowed to escape by the negligence of Federal officers. It is not the duty of neutrals to prevent blockade-running; the Confederate agency in England was modelled on that established by Franklin in Paris for the assistance of the American provinces; and the Federal troops were plentifully provided with arms and munitions from this country. Under these circumstances the British Government cannot make any new proposition until they have clearer information regarding the basis upon which the Government of the United States would be disposed to negotiate."

THE OVEREND AND GURNEY TRIAL.

In the Court of Queen's Bench on Wednesday morning (the ninth day of the trial), the Lord Chief Justice proceeded to sum up, great interest being manifested in the proceedings. His lordship entered into an elaborate explanation of the various counts of the indictments and the law of the case. The charge, the learned Judge proceeded to say, is in substance this: Did the defendants—the business of Overend, Gurney, and Co. being hopelessly insolvent, and these defendants knowing it—induce persons to take shares in a new company to which their business would be transferred, with the view of deceiving, cheating, and defrauding persons so taking and paying for those shares? That is the sum and substance of the charge, and if you believe that a conspiracy did exist, that this business was worthless, that the defendants knew it was worthless, and that having this knowledge they acted with the intent to defraud the intended shareholders, there can be no possible doubt of what your verdict should be. But this involves four distinct questions. In the first place, what was the state of the business of Overend and Gurney? Was it the worthless and hopelessly insolvent business which, on the part of the prosecution, it has been represented to be? If it was, then, was that condition known to the defendants? If it was, did they misrepresent its state and condition to the public? If so, what was their intention in doing so? Was it thereby to defraud and deceive those persons who were induced to pay their money in consequence of their representations? These are the four questions

which you will have to consider. In considering these questions, his lordship went elaborately into the history and circumstances of the firm. Referring to the two deeds, the Lord Chief Justice said: He could not help thinking that when the shareholders were invited to join the undertaking, they ought to have been told there was a second deed, and that it ought to have been sent to the Stock Exchange. The public should take warning from this investigation, and not trust too much to the exercise of vigilance by other parties. His lordship, in concluding his charge, expressed a hope that the prosecution would have a beneficial result. "There can be no doubt," he said, "that the spirit of speculation and gambling has taken deep root in the minds of all classes of the community. Those who were wont to be satisfied with moderate profits and safe investments seem now to be led away with the spirit of greed and gain, and are now ready to embark their fortunes, the results, perhaps, of years of thought and toil, in the vain expectation of realising enormous gains; and if this case shall teach those who are so ready to follow the ignis fatui of such vain delusions that you cannot gain extravagant profits without extreme risk, that it is unsafe to embark in enterprises of which they cannot comprehend the scope, the management of which they cannot really control; if this case shall have a salutary effect in checking the spirit of speculation which seems to pervade all classes, and which has caused high and illustrious names to be thus soiled and tarnished, then the result may be rejoiced at. But all this is beside the question you have to determine. That question is, whether you believe that these gentlemen, knowing this business was worthless, conspired together to pass it off upon the public, and to cheat and defraud the shareholders. If you are satisfied of that, you will convict them; but if the prosecution have failed to satisfy you of that, and if, looking at all the circumstances, you think they acted honestly, then I am sure you will have satisfaction in being able to acquit them, and thus relieve them from their present position, in which the degradation of the accusation is added to all the loss and ruin they have suffered through this great disaster; though, on the other hand, if you really think them guilty, no sentiment of compassion must deter you from the discharge of your duty and the verdict which in that case it will be your duty to pronounce."

It took the jury less than ten minutes to find the verdict of "Not guilty," and then ensued a scene in court of a most extraordinary nature. It is thus described by the reporter of the *Times*:—"The most enthusiastic cheers burst from the crowded audience, which it was in vain endeavoured to prevent. In vain the Lord Chief Justice held up his hand, and the officers of the court shouted for silence. The cheers drowned all other sounds, and became each moment louder and louder, until they became almost deafening in effect. Peel after peel of cheers succeeded, and the whole scene was one of the wildest excitement. The cheers were caught up by the vast crowd without waiting for the verdict, and the echoes of their cheers seemed to arouse fresh enthusiasm in the audience, and they broke out into cheers louder than before. Meanwhile the scene in court was most impressive. The effect of the verdict upon the defendants and their friends was almost electrical. Some started to their feet and shook each other's hands warmly, and uttered exclamations of joy and delight, which, however, were inaudible amid the thunder of those frantic cheers, which drowned all other sounds. Some seemed overwhelmed with emotion, and more than one burst into tears. The leading counsel present, the Solicitor-General and Sir J. Karslake, had their hands seized and warmly pressed by their grateful clients, and all this being observed by the vast crowd—all upstanding and cheering—only added to the excitement, and elicited still louder bursts of cheering. At last the violent excitement so far calmed down that the cheers ceased, only to be renewed outside, however, when the defendants appeared; and they then received an ovation strangely contrasting with the howls of execration which were heard at the Mansion House when, amid much popular excitement, they were committed. When the cheers had ceased, and something like silence was restored in court, Dr. Kenealy applied for the costs of the prosecution, but the Lord Chief Justice said, "If the prosecution had only included the old directors, then, notwithstanding the verdict which has just been pronounced, and in which I must say I most entirely concur, I should have been disposed to accede to the application, thinking that the case was, as regarded them, one fit for inquiry. But, while giving the prosecutor every credit for good motive, I think that the joining the other directors in the proceedings was altogether unjustifiable, and I never in the whole course of my experience remember a prosecution, in that respect, less warranted." The application was therefore refused. By degrees the defendants and their friends retired, and were received outside with the most hearty cheers, which accompanied them as long as they were recognised. The *Post* says that no expense was spared by the defendants. The costs were fully 1,000*l.* a day.

THE EVICTED WELSH VOTERS.—Under the auspices of the National Reform Union, a large meeting was held in the Free Trade Hall, Manchester, on Wednesday night, to express sympathy with the Welsh voters who were evicted for their votes during the late election. Mr. George Wilson addressed the meeting, and was followed by Sir E. W. Watkin, Mr. Osborne Morgan, M.P., Mr. E. M. Richards, M.P., Serjeant Simon, M.P., and others. Resolutions expressive of sympathy, promising assistance to the tenants, and in favour of the ballot, were passed.

Court, Official, and Personal News.

Dr. Temple and Lord Arthur Harvey arrived at Osborne on Thursday, and did homage on their appointment as Bishop of Exeter and Bath and Wells respectively. Their lordships were introduced to her Majesty's presence by the Home Secretary.

In accordance with ancient custom, the Royal charities were last week distributed at the Almonry Office in Scotland-yard. More than 1,000 cases were relieved, the selections having been made by the Bishop of Winchester.

The Queen distributed Christmas gifts on Friday to the children of Whippingham School, seventy-eight in number.

The Prince and Princess of Wales left Marlborough House on Monday for Holkham, on a visit to the Earl and Countess of Leicester.

The infant daughter of the Prince and Princess of Wales was christened on Thursday, and received the names of Maude Charlotte Mary Victoria. The Bishop of London officiated.

Mr. Bright is expected to address his constituents in the Town Hall, Birmingham, on the 10th or 11th January.

Mr. Harvey Lewis does not intend to resign his Marylebone seat, and has written to the committee of vestrymen, stating that he will be in his place in Parliament during the ensuing session.

Mr. S. B. Bristow, of the Midland Circuit, has been appointed Recorder of Newark.

It is announced that Mr. Fenwick and Mr. Schneider have retired from the Lancashire bench of magistrates upon learning that their late reappointment had been made without a full knowledge of the statements made in the report of the Lancashire Election Commissioners. These gentlemen placed their resignations in Lord Dufferin's hands; and the appointments have consequently been cancelled.

Captain Powell, at present Governor of Chatham Prison, has been appointed Inspector of Prisons, in the place of the late Mr. Voiles.

Sir Francis Crossley, Lady Crossley, Master Crossley, their son, with Miss Crossley, of Arden House, left Halifax last week on a tour in the East. They are accompanied by the Rev. E. Mellor, M.A., and a medical attendant.

Mr. Hepworth Dixon has returned to England. In the course of five months' travel in Russia, he has visited Solovetok, Troitsa, St. George, and Pechersk, the four most eminent sanctuaries in Russia; paid a visit to the Don Cossack country; lived amongst the Nomadic Kalmucks, and spent some time in the Crimea.

Mr. Gladstone's Government has appointed two Nonconformist members of the church at Princess-street Chapel, Gravesend, as borough magistrates.

The birthdays of Mr. Gladstone and Mr. Disraeli both occur this week. Mr. Gladstone was born at Liverpool, December 29, 1809, and his predecessor in office, Mr. Disraeli, was born in London, December 31, 1805.

The Duchess of Argyll is now considered to be making favourable progress towards recovery.

A letter from Mr. Gladstone has been received at Greenwich stating that the right hon. gentleman's duties occupy his time so fully that he cannot have the satisfaction of visiting his constituents before the meeting of Parliament.

It appears to be perfectly understood that the Chancellor of the Exchequer has fully concluded his arrangements for the payment to the several telegraph companies of the compensation awarded to them, amounting to 5,715,048*l.*, the large funds of the savings banks and other public departments, together with the tax collections due in January, being available for the purpose.

The *Echo* states that the Government have in contemplation a proposal for the entire abolition of patronage in the lower ranks of the Civil Service. Under this arrangement the system of nomination to examinations for clerkships, &c., would be abolished, and all thrown open, under proper regulations, to public competition.

THE FORCE OF IMAGINATION.—Buckland, the distinguished geologist, one day gave a dinner, after dissecting a Mississippi alligator, having asked a good many of the most distinguished of his classes to dine with him. His house and all its establishment were in good style and taste. His guests congregated. The dinner-table looked splendid, with glass, china, and plate, and the meal commenced with excellent soup. "How do you like the soup?" asked the doctor, after having finished his own plate, addressed a famous *gourmand* of the day. "Very good indeed," answered the other: "turtle, is it not? I only ask because I do not find any green fat." The doctor shook his head. "I think it has somewhat of a musky taste," says another, "not unpleasant, but peculiar."—"All alligators have," replied Buckland: "the cayman peculiarly so. The fellow I dissected this morning, and which you have just been eating—" There was a general rout of guests; every one turned pale. Half a dozen started up from the table; two or three ran out of the room, and only those who had stout stomachs remained to the close of an excellent entertainment. "See what imagination is," said Buckland. "If I had told them it was turtle, or terrapin, or bird's-nest soup, salt water ammonia, or fresh, or the gluten of a fish from the maw of a sea-bird, they would have pronounced it excellent, and their digestion would have been none the worse. Such is prejudice." "But was it really an alligator?" asked a lady. "As good a calf's head as ever wore a coronet," answered Buckland.

Postscript.

Wednesday, December 29th, 1869.

FRANCE.

In the French Chamber yesterday M. Schneider, upon being re-elected President, said that the Emperor's letter might be looked upon as accomplishing a pacific revolution. After such an act "all prejudice should die away, division diminish or disappear, and political hostility cease to exist." The Chamber, he added, had been invested with Parliamentary powers, and it now to show that its one object was the welfare of the nation.

According to the *Temps*, M. Ollivier's Ministry is likely to be drawn from the present Cabinet and the Right Centre. "The Ministers retained (it adds), will, it is reported, be M. Magne, General Le Bon, Admiral Rigault de Genouilly, M. de Chasseloup Laubat, who will pass from the Presidency of the Council of State to the Department of Foreign Affairs, unless M. de Grammont be preferred, and perhaps M. Bourbeau, unless he is replaced in the Ministry of Public Instruction by M. Mége. The new Ministers positively spoken of are M. Ollivier (Interior), M. Segré, and M. Louvet. The semi-official papers (says the *Temps* in conclusion) will call this, and are already calling it, a homogeneous and Parliamentary Ministry."

Traupmann's trial commenced yesterday in Paris, and, as might have been expected, the court was densely crowded. The proceedings are likely to be of considerable length, as there are upwards of sixty witnesses to be heard. At times the prisoner is said to have been evidently agitated. He defends himself by accusing the elder Kinck, who, he also declares, was poisoned by one of their accomplices.

THE ECUMENICAL COUNCIL.—A telegram from Rome, dated Monday, says:—"The general congregation of the Council which meets to-morrow will approach the discussion of drafts of canon law relating to matters of faith. It is asserted that these proposed measures contain no mention of the question of the Pope's personal infallibility, but that they utter a formal condemnation of unorthodox doctrine and of independent philosophy and morals. The Court of Rome still maintains the principle that the Fathers of the Council have not the right of discarding the statutes laid down for the regulation of their deliberations. The Pope has expressed himself in this sense in reply to several prelates who waited on his Holiness to protest against the regulations drawn up for settling the proceedings of the Council." The following is a telegram dated yesterday:—"The general congregation of the Council held to-day has named the members elected to examine the questions connected with religious orders. The discussion relative to matters of faith afterwards commenced, and five bishops spoke on the proposals submitted for debate."

Monday being the fête-day of the Pope, the officers of the Pontifical army presented their congratulations to his Holiness, and expressed their fidelity and devotion to his person.

The Pope, in reply to an address of General Kanizer, expressed his confidence that the Ecumenical Council would dissipate darkness, and give to the world peace and prosperity. He refuted the arguments of those who maintain that the Pope should have no army because Christ had none.

THE DUKE OF EDINBURGH.—An official telegram forwarded to us from the India Office announces the arrival of the Duke of Edinburgh at Calcutta on the 22nd instant. His Royal Highness was received with much enthusiasm; the crowd of Europeans and natives being very great.

MARK-LANE.—THIS DAY.

Firmness has been the feature of the grain trade to-day. A fair quantity of produce has been offered, and notwithstanding that the business doing has not been extensive, the quotations have been well maintained. From Essex and Kent the receipts of wheat have been moderate. The market has been steady, at full quotations. There has been a good show of foreign wheat on the stands. Business to a moderate extent has been concluded, and prices have ruled firm. Moderate supplies of barley have been on offer. Maltng produce has sold freely, and prices ruled firm. Grinding and distilling sorts have changed hands quietly. Malt was inactive, at late rates. The show of oats was good. More animation has been noted in the inquiry, and prices have been steady. Beans and peas have been quiet, on former terms. Flour has sold slowly, but at full prices.

The opposing political journals of Somerset county, Pennsylvania, are owned by the same persons. They abuse each other to their hearts' contents, and divide the profits.

MEDICAL POWER OF ICE.—This is strikingly illustrated by several cases described in the *Medical Mirror* for December by John Chapman, under the heading, "Therapeutical Experiences at the Farringdon Dispensary." These "experiences" with the spinal-ice bag, the remedial power of which seems to be truly wonderful, consist of the treatment of cramps, "trembling fits," and profuse sweating, cerebral epilepsy, headache and epilepsy (*petit mal*), tonic spasm of the cervical muscles, laryngismus stridulus (false croup), infantile convulsions, and diarrhoea. A history of every case is given, and in every one the beneficial effects produced began to be evident during the first few days of treatment. All the maladies enumerated, except one, are what are ordinarily called disorders of the nervous system, and all were treated by the application of cold to some part of the spine.

NEW COLLEGE, LONDON.—The CLASSES MEET again after the Christmas recess on TUESDAY, January 4, 1870. The fees, and in most of the classes the subjects, are so arranged that lay students can conveniently enter at this period of the session.

Early in January, Dr. LANKESTER, F.R.S., will begin a course of Lectures on Chemistry, and another on Physiology, with special reference to the Matriculation and B.A. Examinations in the University of London.

The Semestral Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

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The Nonconformist.

WEDNESDAY, DECEMBER 30, 1869.

SUMMARY.

THE winter season set in with Christmas Day. Sharp frosts and snow storms, slippery streets and white fields, are already familiar phenomena. To such as possess the comforts of home as well as vigorous health, the weather is "seasonable." But its severity is a sore trial to the houseless and the feeble, and falls with calamitous force upon the 150,000 inhabitants of the metropolis who are dependent for a scanty subsistence upon the Poor-law. The inmates of the London workhouses, however, enjoyed a bounteous Christmas dinner; and in one place Mr. Goschen himself was present, in order, as he said, that he might see how the festive season was passed among the classes supported under the Poor-law. Should the frost continue, the ranks of the destitute will be greatly swelled by fresh detachments of working men thrown out of employment—persons, we fear, who rarely lay by their surplus earnings for such emergencies. There will be fresh calls upon the benevolence of the public, but we would fain hope that the last people to profit by it will be the bands of howling professional mendicants who promptly come forward to intercept the relief which is intended for the deserving poor.

It appears to be generally believed that, as the result of the recent Cabinet deliberations, the forthcoming Irish Land Bill will, with needful limitations and safeguards, give the sanction of law to the Ulster Custom, which is little more than a claim allowed by good landlords, and ignored by bad, and extend it over all Ireland. Mr. Gladstone adheres to his original plan, and subsequent consultation with his colleagues appears to have confirmed his views. By making local usage the foundation of his measure, the question is narrowed to insular proportions, and by omitting to lay down any general principle, the land question in respect to England, which can well stand over for future consideration, will not be raised. That a Bill thus framed will be a substantial boon to the Irish occupier, is manifest from the remarks of the Special Commissioner of the Times on the subject of the Ulster Custom. Its efficacy, however, will greatly depend upon the machinery devised to give it practical operation. We may take it for granted that the clauses of the Bill have been carefully elaborated, and that it will embrace some provisions which, without injuring its simplicity, will increase its effectiveness. The Irish Land Bill will be no ideal reform, but has been evidently framed with a view to pass during the ensuing Session, and to provide the quickest, if not the most comprehensive, remedy for the grievances under which the cultivators of the soil labour.

France has entered upon the first stage of responsible government. All the disputed elections having been disposed of—the bribery by means of promised public works having been, according to these revelations, on a colossal scale—the extraordinary Session has ended. The Emperor has signalled the opening of the

ordinary Session by accepting the resignation of his Ministers. His Majesty does not, as heretofore, of his sovereign will and pleasure choose their successors individually; but, faithful to his resolution to carry out, in the letter as well as in the spirit, the Senatus Consultum of the 8th of September, he "requests" M. Ollivier to "designate the persons who can, in conjunction with himself, form a homogeneous Cabinet faithfully representing the majority of the Legislative Body." To write a letter which, in the face of all the world, surrenders personal government and delegates to some one else the choice of his Ministers, must have cost the Emperor a pang. In fact, the basis of a Liberal Empire and of Parliamentary government is laid, and from the Presidential chair M. Schneider spoke of the Imperial mission "as accomplishing a pacific revolution." M. Ollivier's colleagues may be drawn from the Right while the Left hold aloof—he may have arrayed against him on one side some eighty Arcadians, and on the other about the same number of pronounced Liberals—but it depends upon his measures whether the new Premier of France is only a stop-gap or a powerful Minister. Whatever the Cabinet changes, liberal and pacific progress will now be the rule in France till a thorough electoral reform measure, which cannot long be delayed, has provided for a free and honest expression of the national will.

Advices from Australia confirm the belief that the proposed Pan-Colonial conference in London is a *fiasco*. The colonists at the Antipodes do not appreciate the movement started by the Cannon-street Hotel agitators, who are designated as "presumptuous busybodies." In the Victorian Parliament Mr. Higinbotham has introduced a series of resolutions on the relations of the mother country and the colonies, but so far from pointing to federation or craving favours from the Home Government, they assert the absolute independence of that legislature in the domestic affairs of the colony. The speech of this gentleman marvellously contrasts with the views expressed by the London colonists. Mr. Higinbotham recognises it as a distinct condition that self-defence is the correlative of self-government, and believes the Victorians are prepared to accept that responsibility "in its fullest sense." His declaration that it is the desire of ninety-nine out of every hundred of the inhabitants of Australia, "that the present formal, and indeed a still more real, union should exist between the mother country and the colony for an indefinite period," was responded to by cheers from all parts of the House; and the tone of the press throughout these colonies justifies this conclusion.

From New Zealand it is reported that "the feeling of returning confidence continues to deepen and extend," owing to the severe defeat of Te Kooti. Trade is reviving, and the colonists will ere long regard Earl Granville's steadfast refusal of the aid of Imperial troops to put down these local outbreaks as an act of real kindness as well as of sound policy.

Our Government have negotiated a new treaty with China, which, according to the telegraphic summary, guarantees a modification of the transit dues, the opening of two new ports, the working of coal-mines by English appliances, a reduction of duties, the right of navigation on inland waters, and the right of foreigners to temporary residence in any part of the country. These concessions indicate that the Pekin Government are still disposed to cultivate amicable relations with us, and to prevent such collisions as we have lately had to deplore. How far the provisions of the new treaty will be carried out by local mandarins remains to be seen; but if they are finally ratified, they will open a wider field in China for the commercial enterprise of our countrymen.

We borrow from a contemporary a very interesting letter describing the destruction of the royal idols in Madagascar, which has been supplemented by a serviceable communication from the Rev. W. Ellis. "None of the idols of the people," writes that veteran missionary, "were destroyed by order of the Queen, for in a letter from the Prime Minister, written on the day on which the royal idols were burnt, he informs me that when the officers and people assembled in the court of the palace asked the Queen if she wished all the idols to be destroyed, she said, 'That would please me, for I have no desire that there should be idols any more in my kingdom; nevertheless, I do not wish to force you, my people.' The destruction of the idols is rather the effect than the cause of the conversion of the people. It is less than four months since the order for destruction of the Government idols was given, and it is nearly forty years since the first converts to Christianity were baptized. After thirty years of severe persecution, during which at least 200 died, and thousands suffered for their faith, the numbers of the Christians during

that period had increased from less than 100 to 7,000. At the close of the last year, seven years later, the adherents to Christianity exceeded 40,000, while in some parts of the province their number has doubled during the present year." This is indeed a bright and marvellous page in the history of Christian missions and, thanks to the influence of Mr. Ellis and his coadjutors, there are no blunders of policy to lament.

THE OVEREND AND GURNEY TRIAL.

THE termination of this *cause célèbre* in a verdict which acquitted the defendants of the criminal conduct imputed to them, will have taken nobody by surprise. They have been declared "not guilty" of a conspiracy to deceive and defraud the public, with a view to saving the credit of their firm. Probably, there were not many who thought them so. Certainly, there were but few who wished that they should be proved so by the evidence laid before the court. It has happened to them, as it has often happened to people whose moral delinquency has been greater than theirs, that they have been saved from condemnation, not by the inflexible integrity of their own lives, but by an exaggeration of the criminal intentions imputed to them. The prosecution virtually denounced them as villains; the verdict of the gentlemen who served upon the jury very properly said that they were not villains; and, we are sorry to be obliged to make the remark (as even the defendants themselves, we should think, were sorry to observe the conduct which provokes it) that the crowd inside and outside of the court deemed it a matter for most enthusiastic rejoicing that certain gentlemen who have been the means of involving hundreds of families as respectable as themselves in beggary, have been dismissed from the bar of a criminal court acquitted of the charge of having done so by means of "a conspiracy to defraud."

We have no desire whatever to increase the suffering which there can be no doubt the defendants in the Overend-Gurney case must already have endured. They have lost their all. They have made shipwreck of a splendid commercial reputation. They have dragged down with them hundreds of confiding shareholders, lured to their doom by the glitter of a trusted City name, and convinced when it was too late that they had committed themselves to inevitable bankruptcy in ignorance of the true facts of the case. Men who have passed through the three years' experience to which they who took their trial last week were necessarily subjected, have already paid a penalty for any indiscretion of which they may have been guilty, which may well absolve them, as individuals, from further censure. But it is necessary to speak of the act which brought upon others as well as upon them such an avalanche of misery in terms which will indicate to some extent at least the moral disapprobation which it deserves.

The conduct of the Overend and Gurney defendants, whether belonging to the old or to the new firm, appears to us to have been only possible in that lax atmosphere of commercial opinion which has been gradually over-spreading the business circles of this kingdom. The spirit of speculation, like a horse that has taken the bit between his teeth, has unquestionably got the better, for some years past, of the restraints which moral and spiritual authority had heretofore imposed upon it. At what time, and through what temptations, it first swung itself free from the restrictions of honour, not to say of honesty, it would perhaps take up more of our space to set forth than we could spare, and would tax the time of our readers to a greater extent than they would be likely to consent to. But the result is this—that the commercial conscience is far less sensitively repugnant than it used to be in preceding generations, to that disingenuousness which implies some deviation, more or less, from the fundamental Christian axiom to "do unto others as we would that they should do unto us." We do not speak now in reference to delinquencies of which the law may take notice; though even with regard to these the repugnance of not a few men has respect far more to the possible disgrace of detection, than to the meanness of soul which any indulgence in them implies. We speak of stains the only effect of which is to tarnish the brightness of a man's reputation among those who think more of loyalty to their honour than of obedience to the law. We are sorry to say that, so far as our own observation extends, there is comparatively little of what may be designated the chivalry of trade. The air of the modern market-place, if so we may speak, is far less transparent than it used to be, far more darkened by a mistiness of falsehood, far more destructive in its influence to those delicate tissues by means of which trading

functions ought at all times to be performed. It has a code of morality beneath the Christian code, and of honourable feeling beneath that which is characteristic of true gentlemen. It may not cheat, indeed, with a calm conscience, and far less "conspire" to cheat; but it may and it does offer conditions to men in exchange for their pecuniary support, which are only true conditions by a verbal equivocation, and which carry with them liabilities that, if known, would utterly destroy their value.

The defendants in the Overend-Gurney trial must have been rather deeply imbued with this enervating and demoralising influence of the modern spirit of speculation. Here was an old firm whose transactions were upon a fabulous scale, tempted by greed of this world's gain to leave the legitimate line of its business, which, on the average, was safe and profitable, for other lines not so safe, but thought to promise a more rapid and larger return. The natural consequence overtakes the firm too hasty to be rich, and a prospect of bankruptcy ensues. Then each one acts upon the maxim, *Savez qui peut*. There is a speculative madness in the air. It is an epidemic which favours the transference of glittering but unsound concerns to other hands. But it can be done only by a concealment of a part of the truth, and of that part, moreover, which it most interests eager purchasers to be made cognisant of. All else is fair and above board, probably, with the earnest wish of the members of the old firm, and the directors of the new company, that *everything* without exception could be fair and above board. The crack in the vase is concealed, simply because there may be those to whom the vase is to be transferred who, if they did but know that it had a crack in it, would look upon it instantly as of no value. It is hoped, of course, that the crack will not extend—that the vase will *seem* as sound as ever, and that to all practical purposes, and especially for those who are not in the secret of the crack, it will be as sound and serviceable as ever. Then comes unexpected pressure; then comes a sudden fracture; then come exclamations of astonishment; then come the bitter reflections that accompany loss of character. And yet how many there are who still maintain that the over-sanguine speculators were innocent of wrong, and were overtaken by misfortune, as men may occasionally be overtaken in a lawful journey by a desolating storm.

We earnestly hope that the public will derive from the trial that has just ended that lesson which we are sorry to say the Lord Chief Justice seemed to labour hard to divert attention from—namely, that a departure from truth, whether in trade affairs or others, is a departure from honour, from courage, from manliness, from honesty, and that no motive, however laudable in itself, or however magnanimous in the general spirit in which it is carried out, can excuse a man for having ventured into the region of deceit, and for having, under cover of duplicity, played with the interests of others as though they had been his own. The Overend-Gurney defendants are no doubt to be pitied, but, after all, they are to be severely blamed.

MORE ALABAMA PAPERS.

THE *London Gazette* of Friday last contains, in the form of a supplement, the correspondence which has lately passed between Mr. Hamilton Fish, Secretary of State to the United States Government, and Mr. Motley, the Minister for that country in England, and between the Earl of Clarendon, her Majesty's Foreign Secretary, and Mr. Thornton, her Minister at Washington, concerning what are called "the Alabama claims." We are hardly justified in looking upon these letters as a renewal of diplomatic negotiations on the subject, although it seems not at all unlikely that they may lead to it, more especially as the Queen's Ministers have, subsequently to the publication of these despatches, intimated their willingness that the question, if reopened, shall be conducted at Washington. The present correspondence seems to have been intended to present such a restatement of the case on both sides as might constitute the groundwork of future negotiations. It will be remembered that the Clarendon-Johnson treaty, which dealt with the Alabama claims in a manner satisfactory to the Government of ex-President Johnson, was all but unanimously rejected by the Senate. It has been authoritatively announced to Congress that President Grant approves of that rejection. It would appear necessary, therefore, in the natural order of things, for the Secretary of State of the Government which Mr. Motley represents in London, to lay before him, and through him before Earl Clarendon, a full statement of the case as it is adopted by the present Administration. And it is equally natural, and in ac-

cordance with the usual course, for Lord Clarendon to send to Mr. Thornton, at Washington, what he takes to be the answer which can be made to it by the British Government. And this, in truth, is the purport of the correspondence. It is a restatement of the facts and arguments on both sides; not so much, perhaps, for the purpose of immediate action, as for that of preserving an authentic memorial of the exact view taken by each party of the international dispute, and thus obviate the necessity, at any future time, of going further back in search of the facts bearing upon the case.

It will be seen that Mr. Hamilton Fish reproduces, although in a somewhat diminished form, that representation of the American claims upon England, upon which Mr. Sumner relied when he moved in the Senate the rejection of the Clarendon-Johnson treaty. There must be some reason for this not apparent upon the surface. A claim upon England for enormous damages in compensation for alleged injuries that have resulted to America, not from an infraction of international law, but from an unfriendliness of bearing on the part of English politicians and people, can hardly have been intended to bring about an arrangement of the difference between the two countries by means of any material indemnity. The exaggerated demands upon the English purse, are probably meant to call attention to injuries which cannot themselves be brought into the front, and will have the effect of marking, as upon an arithmetical scale, the estimate which the American people put upon the amount of suffering they have sustained at our hands. The true offence of which we are considered guilty, is, not the commercial loss which our trans-Atlantic kinsmen believe to have been owing indirectly to our conduct; but the irritating and exasperating demeanour of our upper classes, of a large portion of our press, and even of not a few members of Parliament and leaders of opinion, during the whole civil war. The visible sympathies of English aristocracy, and of middle-class flunkeyism, were with the Southern Confederacy; and the hopes which found loudest and most persistent utterance among us were—that the Union should be rent asunder, and that a great slave empire should be successfully established.

We are now paying the penalty for that display of unexpected and unjustifiable unfriendliness to the North. We thought it had entered upon an undertaking too large for its powers. We jeered at it. We did our best to supply its antagonists with what they most needed. Then came "crowning" victories, the abolition of slavery, the re-establishment of the authority of law, and the frustration of all those sinister prophecies which had been launched from this side of the water to the effect that too great an expansion of democracy must inevitably end in military despotism. This is our real offence. If we could but ingenuously acknowledge this, and apologise for it in some becoming way, negotiations about Alabama claims would very speedily come to a successful end. The Americans do not want our money. They want a solace for their wounded feelings. They think we have treated them with more than unbrotherly indignity, and they would fain receive from us some formal expression of our regret for it. Till this is done, or till the sore is healed by lapse of time, we fear that there is little prospect of a satisfactory adjustment of the Alabama claims.

THE SOUTHWARK ELECTION.

THOUGH the delay in the issue of the writ for a successor to Mr. Layard is a great inconvenience to the electors of Southwark, it affords them an exceptional opportunity of carefully weighing the respective claims of the candidates before them with a view to choose the man who will prove to be the most worthy representative. Their suffrages are sought by four gentlemen, one of whom, Colonel Beresford, a Conservative, can only hope to be elected by so radical a constituency in case of the continued division of the Liberal party. Another of the candidates, Mr. Labouchere, has, to his credit, retired rather than run the risk of letting in a Tory. But there are still three Liberals in the field, and if two of them could be induced to resign their claims, there can be little doubt that the third would be returned unopposed.

Both Sir Francis Lycett and Sir Sydney Waterlow are trustworthy members of the Liberal party. The former is an enlightened and philanthropic Wesleyan, who has won a reputation in his own denomination by many acts of munificence. His special qualifications for legislative responsibilities are less obvious than his liberality in the

erection of places of worship. At all events, there seems to be no urgent need of his entrance into Parliament, while there is every probability that he will eventually secure a seat. His brother knight can undoubtedly advance stronger claims to be returned to the House of Commons. Sir Sydney Waterlow fought a gallant and successful contest at the last General Election, which resulted in breaking down the monopoly of the Tory squires in Dumfriesshire; but he was unseated in consequence of being a partner in a firm which at the time held a Government contract. He subsequently failed by a narrow majority to secure the seat on his second appeal to the constituency. As the chairman and indefatigable promoter of the company for providing comfortable homes for working men in the metropolis, Sir Sydney has won for himself an honourable name, and every staunch Liberal would rejoice to see him elected a member of the Legislature.

The special spheres of usefulness of the two City knights would seem to lie outside the walls of Parliament, and it can hardly be said that there is any pressing necessity that they should be elected, however efficient they might promise to be. On the other hand, the candidature of Mr. Odger stands on a distinct footing. It was hoped that the late Reform Bill would open the doors of St. Stephen's to a few representative working men as well as bring large numbers of them within the electoral pale. But there were only two real candidates belonging to this, the largest section of the community, and neither of them, one being Mr. Odger himself, succeeded. Then came the single election for Chelsea and Kensington, when that gentleman, as the result of a preliminary ballot, honourably retired in favour of Sir H. Hoare, and magnanimously used his influence to secure the election of his competitor. Mr. Odger has therefore, under very trying circumstances, given proof of his loyalty to the Liberal party. As a man of definite and well-grounded political opinions, of large and special experience, as well as a good and ready speaker, he is competent to the post of Parliamentary representative, and well qualified to throw a new light on some of the intricate social problems of the day.

But his claims to a seat in the House of Commons rest even more upon public considerations than on personal fitness. Mr. Odger is regarded by the intelligent artisans of England as the one person who could most faithfully reflect their views in the Legislature. There are many members who can as ably advocate their rights, but none could so authoritatively give expression to their wants, their sympathies, and their idiosyncrasies as the present working men's candidate for Southwark. By a process of natural selection Mr. Odger has been accepted as their most capable spokesman. His presence in Parliament would be specially desirable at a time when several questions of great importance affecting the working classes are pressing for a solution—when a Bill for defining the position of Trades Unions is actually promised—and when, as the *Times* points out, he could render services on some Select Committee such as no present member of the House could offer. To send Mr. Odger to Parliament just now would repair one of the chief omissions of the last General Election, and be a pleasing recognition by the Liberal electors of Southwark of the loyal support given to Mr. Gladstone by the artisans of all our large towns. It would give to the House of Commons a representative completeness it has not hitherto secured, and would help to attach the working classes in the mass more firmly to the great Liberal party.

These considerations have so much and so peculiar a force at the present juncture as to have obtained for Mr. Odger's candidature an external support without precedent. Newspapers of various hues in politics advocate his claims, and even the *Times* feels constrained to put in a good word on his behalf. Such strong recommendations cannot fail to weigh with the Liberal electors of the borough. They may consult private preferences by electing either of the City knights, but by returning Mr. Odger they would be performing an act of public patriotism, and conciliating a large class of the community that is fairly entitled to such deference. It is hard for a candidate who believes in his own success to surrender his advantages to a rival, and pass a self-denying ordinance. But Sir Francis Lycett and Sir Sydney Waterlow by withdrawing their pretensions at the present moment would not only relieve the electors of Southwark from perplexity and the Liberals from possible defeat, but would advance the interests of their party, and greatly strengthen their own claims upon the gratitude of Liberals throughout the country. That would be the most fitting and satisfactory termination of the

Southwark election, and such an event would on many grounds be one of the most hopeful incidents of our modern electoral history.

METROPOLITAN SUNDAY TRADING.

PROSECUTIONS for Sunday trading have again become apparently regular features of some of our recent metropolitan police-court proceedings, a circumstance which, combined with the oft-repeated assertion that the discouraging failure of Columbia Market was attributable almost solely to the manner in which Miss Burdett Coutts firmly discountenanced any approach to Sunday traffic, has led many to suppose that the practice of Sunday trading is greatly on the increase in the metropolis. Well-ascertained facts do not, however, tend to confirm the accuracy of these suppositions. They seem rather to point in an opposite direction. Those conversant with the social condition of London some five-and-twenty years ago, especially in the poorer neighbourhoods, can scarcely fail to note the perceptibly decreasing amount of Sunday traffic therein, unless, indeed, we except that carried on in the numerous beer-shops and gin-palaces, a kind of business with which even the Legislature seems powerless to interfere. London shopkeepers, as a class, appear fully as anxious as are the London artisans, to secure a periodical respite from the cares and worry of daily business, and, except in certain neighbourhoods and trades, there exists amongst them a strong disinclination to open their shops for trading purposes on other than week days. In the cheap newspaper trade the progress of this feeling is curiously marked. There is scarcely a wholesale dealer in cheap newspapers and serials who is not more or less resolutely opposed to the Sunday sale of the same, and more than one combined attempt has been made to suppress the obnoxious traffic, but hitherto without success, in consequence of the energetic measures adopted in opposition by the proprietors of one or two of the leading cheap Sunday papers. Still, the Sunday sale of these journals is steadily on the decline, and it seems likely that the time is not far distant when the latest edition of these papers will be that published on Saturday evening. As a rule, there are comparatively few regular news-vendors' establishments open on Sundays, except in the poorest neighbourhoods, where the bulk of Sunday trading is carried on.

There are in the metropolis about a score of these localities, but, with one remarkable exception, their general features are precisely the same. This exception is the famous "Rag Fair," in Houndsditch. There the traders are principally Jews, who carefully abstain from business on their own Sabbath, afterwards making up for this act of abstinence on their part by increased trading vigour during the Sabbath of the Christian. The character of the scene has altered but little during the last few years. There is the same unique collection of indescribable odds and ends, the same Babel-like confusion of tongues, the same curious and suggestive admixture of rags and cast-off finery, the renovated useful and the dilapidated ornamental, which have so often engaged the pens of our descriptive writers. There are invariably a few well-dressed persons, evidently attracted by curiosity, present, but the majority of customers decidedly belong to the poorer classes, many being evidently members of the street-selling fraternity, whose avocations keep them busily engaged until late on Saturday evening. Here we have a glimpse of the leading cause of Sunday trading, namely, the late hour to which business is everywhere prolonged on Saturday night. Many of the labouring men who frequent the Houndsditch market do not receive their wages until perhaps as late as eight p.m., and even later, on Saturdays. A considerable percentage of the Sunday market population is composed of porters and lads employed in grocers', publicans', and other establishments, and whose labours do not cease until about one or two on Sunday morning. There are also many operatives in the employ of garret-masters, whose earnings are often of the most precarious description, and generally not realised until late on Saturday night, sometimes not until Sunday morning. Everywhere we find the late payment of wages on Saturday nights to be at the bottom of the principal portion of the Sunday traffic.

We obtain the same results if we visit the Sunday food markets in Lambeth, Islington, Bethnal-green, and elsewhere. True, many of the customers belong to a class who make a habit of putting off their purchases until the very last moment, but the majority are evidently poor people whose wages or earnings have been realised too late on Saturday night to enable them to do their marketing before Sunday morning. As in Rag Fair, a large proportion of the Sunday customers belong to the street-

dealing community. The poverty-stricken character of the purchasers, as a class, is obvious from the general appearance of the articles exhibited for sale. These latter are mostly of a cheap and inferior description. The pieces of meat sold by the butcher are seldom more than one or two lbs. each in weight. As to their quality, the less said about that the better. Sunday morning is the great time for getting rid of bad or inferior meat. The butcher takes good care not to display his best joints for sale. He knows his customers have no choice, that they must purchase what they can get, and he profits thereby accordingly. It is the same in other callings. Adulterations and short weight rule everywhere in the Sunday markets. An ounce of tea purchased on Sunday morning weighs less than an ounce purchased on the following morning. Of course, there are some exceptions, but these merely prove the rule. There is plenty of work for the sanitary inspector on Sunday morning in some of these markets, but the work of systematic detection is rendered difficult by reason of the partially closed character of the shops, the proprietors being enabled to close them altogether at the first intimation of danger. The amount of business done in these places is, however, comparatively insignificant; hence the reluctance of really respectable tradesmen to embark in Sunday traffic. The profits are not sufficient to compensate for the loss of comfort and reputation which are the inevitable results of Sunday trading. It is only the more necessitous or unscrupulous class of shopkeepers who care to keep their establishments open on Sundays. The moment that his week-day gains are sufficiently large the really conscientious tradesman seeks to acquire a character for respectability, and the first step taken by him in the accomplishment of this desire is the cessation on his part of Sunday trading.

This fact, taken in connection with the increasing prevalence of the Saturday half-holiday, will explain much of the recent diminution of regular Sunday trading in the metropolis. This diminution would be considerably greater were the practice of paying wages on Thursday or Friday evenings to become more general. It is to something of this kind that we must look, not only for the gradual decline of Sunday trading, but also for a decrease of Saturday-night drinking. Working people will not make their purchases at the last moment on Saturday night. They are generally too tired or too indifferent, and prefer to patronise the alehouse. In some country towns the employers generally pay their workpeople about the middle of the week, thereby enabling them to purchase in the mid-week markets, and thus dispense with the necessity of Saturday-night or Sunday-morning trading. Since the more general adoption of the Saturday half-holiday, the increased amount of Saturday-afternoon shopping in working-class neighbourhoods has become more and more perceptible. In some establishments the strain of labour, instead of being greatest during a portion of the evening, has become more equalised; and in not a few instances has enabled the shop assistants to leave work at an earlier hour. With respect to legislative interference, all attempts at suppressing Sunday trading by means of fines or imprisonment seem to have failed. Nor could it well be otherwise, seeing that the law permits public-houses to be open during certain hours of Sunday. This is one of those legislative anomalies which the vulgar mind cannot comprehend. Why should it be illegal on Sunday to purchase a cigar or an orange, yet perfectly legal to buy a pint of beer? While such anomalies exist, and while large numbers of the labouring poor are practically excluded from purchasing in the Saturday market, the Sunday-morning traffic will, we fear, continue to exist. But could we not help towards its extinction by pledging ourselves never to pay wages nor make purchases later than Saturday afternoon? This, at any rate, would be a step in the right direction.

THE RELIGIOUS DIFFICULTY IN EDUCATION.

It is said that a serious difficulty has arisen in the preparation of the proposed bill of the National Education League which threatens to split up the hitherto united elements of which the League is composed. The "religious difficulty," which it was thought had been judiciously and completely "set aside" by the League Council, has invaded that body, and the adhesion of a large section of the membership, and particularly the associations of working men, is in danger of being withdrawn. Clause 3 of the draft of the bill provides that "School Boards shall have power to permit the reading of the Scriptures in the schools (national rate) provided that no child shall be present at such reading if his parents or guardians disapprove." This clause is, it is stated, opposed by a large section of the supporters of the League, which includes several of the trades unionist leaders in London and elsewhere. The reading of the Bible in the rate-supported schools is objected to in 1866, and the clause in question is considered but another form of a conscience clause, a mode of obviating such difficulties which is peculiarly distasteful to the advocates of the League

scheme. The matter has been discussed at meetings of the London committee, and at head-quarters in Birmingham, but the dissentients hold out so firmly against the Bible reading, while on the other hand a vast amount of the present strength of the League is derived from Dissenters favourable to the principle of the clause, that the difficulty is seriously felt.

The Secretary of the League has written a letter denying that there is any "split in the camp" on the religious question.

Mr. G. Holyoake writes a somewhat remarkable letter to the *Daily News*. He pleads earnestly for sectarian education. He denies that "unsectarianism" is possible. There is no such thing in England, because one cannot eliminate the special distinction of all the sects without taking away everything. There is no agreement in our country except upon points of practice. If the League scheme were carried out—the reading of the Bible without explanations enforced in schools—pure Deism would be taught. Mr. Holyoake is not a Deist. He sees no beauty, therefore, in that special teaching. Rather, he says, let secular and religious education be given in each school and allow the latter to be optional with the parents. For unsectarian religion is "un-English." No such creed was ever drawn up; no such worship was ever devised in which all the sects could join. But where two-thirds of the people belong to one belief, then sectarian education is a possibility. In Ireland it is an "imperial necessity"; in Scotland an "intellectual preference." Where is the objection to it so long as a conscience clause is enforced? Mr. Holyoake, however, would have the secular instruction divided very distinctly and sharply from the religious. The one and the other should in no case be joined. At the same time ministers, masters, teachers should have given to them the power to give such religious instruction as they like to their children.

If the question of education were left to Dr. Guthrie, it would speedily be settled one way or the other. He has long been a believer in compulsory education, and he finds equally little difficulty in disposing of the religious question. Nothing, he said at the annual meeting of the Edinburgh Ragged Schools, had distressed him more than the manner in which religious people had managed to obstruct the realisation of the greatest blessing the country could receive. He (Dr. Guthrie) considered it easy to prepare such a catechism as would embrace all that is needful for children to learn. "I think that to draw out such a catechism would be the easiest thing in the world; and that if you were to shut up the Archbishop of Canterbury, the Rev. Dr. Tait, and John Angell James in one room together, if you were to shut up the heads of the Episcopal, the Wesleyan, and the Independent bodies, and tell them that they would not get out until they prepared a catechism for use in the schools of the country, they would accomplish the task in five hours." Still, seeing how the country is divided, he would be willing, he said, that there should be no catechism, but not that children should be without Bible teaching.

THE FORTHCOMING IRISH LAND BILL.

The Land Bill, according to the *Observer*, has been substantially settled, and only some details, not affecting the principle of the measure, stand over for adjustment. As far as the information of our contemporary goes, the bill will be mainly declaratory. It will not attempt to reorganise or regenerate the country on any ideal system, or by any artificial process. It will simply recognise things as they are, and embody notorious facts in a convenient legal form. The Irish judges, who have hitherto held themselves debarred from enforcing what they confessed to be, in the abstract, just principles of equity in respect to the relations between landlord and tenant, because they conflicted with certain precedents and traditions of an opposite character, will find the way cleared for them. The assumption of the Act of 1862 that the tenure of land in Ireland is based on contract, will be qualified and corrected by the recognition of implied contracts, resting on old custom or tacit assent.

The *Times* Commissioner, who has investigated the whole of Ireland, writes guardedly, but on the whole favourably, on the Ulster tenant right. It cannot be denied, he argues, that the system has great advantages. What theoretically seems a confusion of titles, and even a probable source of discord, is converted by the operation of custom into a mode of tenure by which the dominion of a landlord is not ill reconciled with an all but proprietary right on the part of the tenant, which assures and maintains the just claims of both, and which is found to conduce to goodwill between them. In districts where tenant-right flourishes without a suspicion of interruption, landlords usually have very great influence. Their rents are invariably well paid, and are guaranteed by tenant's interest. Experience proves that they are less reduced by the charge on the fee than might be supposed; and a fair use of the rights of property, of course within the limits of the custom, is found to be compatible with the rights of the tenant. On the other hand, in virtue of the hold he has acquired through tenant-right on the soil, the tenant practically enjoys security; he is not sensible of the worst effects of a tenure legally, usually at will; he is not discouraged from improving his land by an apprehension that an unjust superior will despoil him of the fruits of his industry; he feels reasonably safe and free, and cultivates his farm with a sense of property. Considering that twenty millions sterling now depend upon this custom, it

is surprising that it has never attained the sanction of law. Indeed, the want of such sanction is now producing an evil effect even on Ulster itself, where occasional instances of infringement of the custom are rapidly producing a sense of insecurity, and, in short, a "land question." On the whole, the *Times* Commissioner undoubtedly entertains a high opinion of the good effects which must follow the legalising of this custom.

STATE OF IRELAND.

The Rev. Mr. Ryan, who, at the Tipperary election, spoke about "tumbling" the landlords, writes to the *Freeman* to deny that he has been suspended by the Archbishop. He says, the Archbishop could not suspend him for the words he really used, giving in a short but forcible manner a description of the state of things between landlord and tenant in Ireland. The Rev. Mr. Mooney also writes to say that the report of his suspension for threatening language to an agent of Colonel Charteris is a vile fabrication.

A correspondent of the *Daily Express* relates a strange occurrence which, he says, took place a few days ago at Corcaghan, County Monaghan. The remains of a woman named M'Aney, a Protestant, were being removed for interment in the Protestant burial-ground, not only with the consent but by the desire of her husband and other relatives. As the procession, however, approached a Roman Catholic burial-ground, situated between the residence of the deceased and the Protestant burial-place, the Roman Catholics who attended the funeral, and who greatly outnumbered the husband and his friends, carried the coffin containing the corpse into the Roman Catholic cemetery, and buried it there, notwithstanding the most determined opposition on the part of the husband and his friends, whom some of the dominant party violently assaulted and threw into a ditch on the roadside, while the others were consigning the corpse to the grave. There was no question raised as to the woman having died a Protestant.

The poisoning of hounds has had to be suspended. Sixteen hounds have died from this cause during the present season.

The most enthusiastic tenant-right demonstration yet held in Ulster took place in the Coleraine Town-hall on Thursday. The Chairman of the Town Commissioners presided. Resolutions were passed to the effect that no legislation can be satisfactory unless it ensures the tenant the full value of his interest in the soil, including improvements made by himself or inherited from his predecessors, also securing him, in the case of the termination of his tenancy without his own consent, consequential damages for the right to continued occupancy while paying a fair rent. A resolution was also passed suggesting to the Government the consideration of Mr. John Bright's plan of a peasant proprietorship. The meeting was most harmonious.

A tenant-right demonstration was held on Monday in Listowel, Kerry. Nearly 20,000 were present. The O'Donoghue, in proposing the first resolution, said they wanted the land laws utterly changed, and that nothing short of fixity of tenure on a valuation of rents would satisfy the country. Resolutions were passed demanding recognition of tenant-right of occupancy at equitable rents, with compensation in case of eviction. The conduct of landlords who have served notices to quit was also vehemently denounced.

THE REV. H. WARD BEECHER AND THE RECENT MARRIAGE CASE.

The New York papers contain a long report of Mr. Ward Beecher's defence of himself against the strictures passed upon him for marrying Albert Richardson to Mrs. M'Farland on his death-bed. The rev. gentleman's explanations were given at a meeting of the congregation of Plymouth Church. Mr. Beecher said he was waited upon by Mrs. Calhoun, who was a gifted and eloquent writer for the *Tribune*. Mrs. Calhoun showed him a note from Mr. Greeley which commended her to Mr. Beecher, but did not ask him (Mr. Beecher) to perform the marriage. In conversation she said that she had known Mrs. M'Farland, and believed her to be a woman of respectability, and that the divorce from her husband was a legal one. She also knew nothing that would hinder a proper marriage. Mr. Beecher went on to say that he had not heard of the first shooting by Mr. M'Farland of Richardson. Men occupied as he was occupied and absorbed in his ministerial and literary work had not time for extensive reading of newspapers, and therefore it was not surprising that he should be ignorant of that which was now a matter of history. Mr. Richardson he had never seen until the night of that marriage. On that evening he had been spending two or three hours with Father Hyacinthe at Mr. Frothingham's house, and while there he was called to the Astor House. There he found a corridor full of friends and a weeping group around the bed. The surgeon told him that Mr. Richardson was under the influence of opiates, and that after their effect was over he would gradually sink and die. Mr. Frothingham, at whose church Mr. Richardson was an occasional attendant and went there whenever he was in the city, was present. Mr. Frothingham offered up the prayer, and he (Mr. Beecher) performed the ceremony, and in doing so simply acted as magistrate—not in the semi-orthodox fashion of a magistrate and minister merged into one office. When two parties came to him for marriage he could not summon witnesses, he could not act as judge, but simply confine himself to that

which was purely magisterial. At the time of the marriage at the Astor House he did not understand that the laws of New York declared null and void a divorce obtained in Indiana. Had he known that Richardson had acted as a serpent—had stolen away the affections and partner in life of Mr. M'Farland, he would sooner have cut off his right hand a hundred times than have performed the ceremony. Once a couple had come to his house to be married, and he was about to unite them in the marriage-bonds, when a police-officer came in and told him that he was about to marry the young lady to a notorious offender, and thought it was probable that she had been beguiled from her home in Philadelphia. The officer thought she ought to be made aware of the fact. Mr. Beecher told her what the officer had said, and she replied, "Well, I guess I know what I want." Mr. Beecher said he supposed she did, and therefore he married them. He then said if the parties were of a legal age for marriage, and presented themselves before him and required him to marry them, his duty in that regard was simply a magisterial one, and he was bound to fulfil it. He had looked through the civil code of the State, and he had been unable to discover any definition of the duties of a minister in respect to marriage. It seemed to him that there was no defined law about it in the revised code. His idea of a minister was not a man who never had a spot on his collar, a spot on his cuffs, or upon his bosom. He expected to come out of this fight muddy and spotted. He thought he had a heart like his Great Master, and feeling like that, he had not felt guilty in what he had done. Knowing what he had done, the question he now asked himself was, would he do it again? In answer to that, as the Dutchman once said, "If my foresight was as good as my hindsight, I should do a great many things better than I do." Mr. Beecher then said he did not wish his church to apologise for their pastor as having done a wrong thing. If they did not agree with him in this matter, let them rise and say so. Several did say so, but (the reporter says) amid it all, however, there seemed to be a general feeling and expression of forgiveness.

MR. PEABODY'S WILL.

Mr. Peabody's will has been proved in the Probate Court. The personal property in England is sworn under 400,000*l*. The *Illustrated News* gives the following as the main provisions:—

I, George Peabody, gentleman, do make this my last will and testament. Firstly, I direct that my remains shall be sent to my native town of Danvers, now incorporated, by the name of Peabody, in the county of Essex and commonwealth of Massachusetts, in that part of the United States of America called New England, and be deposited in the ground appropriated to that purpose in the cemetery of Harmony Grove, in Salem, in said county (near the Peabody town line), under the direction of my executors, hereinafter named. Secondly, I give and bequeath to Henry West, of 22, Old Broad-street, London, 2,200*l*; and, in the event of his decease, to his wife, Louisa West; and, in the event of her decease, to his surviving children. Thirdly, I give and bequeath to Thomas Perman, of 23, Old Broad-street, London, the sum of 1,000*l*; and, in the event of his decease, to his wife, Annette Emma Perman; and, in the event of her decease, to his surviving children. And I empower my executors to pay the above-named legacies within six months after my decease, and free from any tax, duty, or charges whatever. Fourthly, I give and bequeath to the Right Hon. Lord Stanley, the American Minister at the Court of St. James's for the time being, the Right Hon. Sir Stafford Northcote, Bart., Sir Curtis Miranda Lampson, Bart., and Junius Spencer Morgan, Esq., trustees of the Peabody Donation Fund, and their successors, trustees or the said fund, the sum of 150,000*l*, upon trust for the building of lodging-houses for the labouring poor of London, as defined in my late letters to the said trustees; and I direct that this legacy be considered a part of the second trust, and disposed of in accordance with the said trust. And I direct that my London executors shall, of the said sum of 150,000*l*, pay to said trustees of the Peabody Donation Fund 100,000*l*, on the first Monday of October, A.D. 1873, and the sum of 50,000*l*, at any time during said year of 1873. As this work progresses the labour and responsibility increase, and I therefore deem it essential that another trustee be added, who will have the necessary time and possess the requisite knowledge of all that may be needed for the successful prosecution of the trust. Without assuming to dictate to the trustees, I would mention the name of Charles Reed, Esq., M.P., who is well known to me for his high and most honourable character, as a most suitable person to fill that office. Fifthly, I nominate constitute, and appoint Sir Curtis Miranda Lampson, of 80, Eaton-square, Piccadilly, Middlesex, and of Rowfant, in the parish of Worth, Sussex, Baronet; Charles Reed, of Earlsmead House, Hackney, Middlesex, Esq., M.P.; George Peabody Russell, of Salem, Essex, and State of Massachusetts, United States, Esq.; R. Singleton Peabody, of Rutland, in the State of Vermont, Esq., counsellor; and Charles W. Chandler, of Zanesville, in the State of Ohio, Esq., counsellor—executors of this my last will and testament, fully authorising said Sir Curtis Miranda Lampson and said Charles Reed, called my London executors, to act independently of said George Peabody Russell, said R. Singleton Peabody, and said Charles W. Chandler, called my American executors; and I also authorise my American executors to act independently of my said London executors—that is to say, my London executors to have full management and control of my personal estate in England; and my American executors to have full management and control of my real and personal estate in America; but it is my wish and hope that all my executors, both London and American, may act together with the utmost harmony for the best interest of the estate. Sixthly, I direct that all and each of executors aforesaid be exempt and excused from giving bonds to any court or magistrate or otherwise for the performance of their duties or offices as my executors. Seventhly, I give and bequeath to the

said Sir Curtis Miranda Lampson and said Charles Reed 5,000*l* each for their services. Eighthly, I give and bequeath to the said George Peabody Russell, R. Singleton Peabody, and Charles W. Chandler, my American executors, 5,000*l* each. Ninthly, I give and bequeath to the said George Peabody Russell, R. Singleton Peabody, and Charles W. Chandler, all the rest, residue, and remainder of the property, both real and personal, of which I shall be possessed at my decease, or which may afterwards come or fall into my estate, upon trust to sell, exchange, or retain, and the interest accruing on the same, to divide semi-annually (reinvesting the same in the case of minor children) among the parties named as beneficiaries in the family trust, of which Messrs. J. M. Beebe, S. T. Dana, and J. Endicott Peabody are trustees, according to the proportions of the sums allotted to each in said trust, or such other proportions as I may hereafter prescribe to them, my said American executors. In witness whereof, I, the said George Peabody, declaring this to be my last will and testament, written on seven pages of paper, have hereto set my hand and seal this 9th day of September, 1869.—GEORGE PEABODY.

BURNT TO DEATH ON CHRISTMAS DAY.

Six persons were burned to death on the evening of Christmas Day in a house in Sandwich-street, Burton-crescent. The house was three stories high, and was let out in lodgings. The landlord, Mr. Winniett, occupied the ground floor; the first floor was unoccupied; the second, in which the fire is supposed to have originated, was in the occupation of a person named Sugg, who had gone out to spend the evening; and the third was let to a policeman named Butterson, whose little household consisted of Mary Ann his wife, thirty years of age; Frances, ten years; Alice, five years; Frank, two-and-a-half years; another boy, eight years of age; and an infant seven days old. The fire appears to have been first observed about half-past eight o'clock by the Winnietts, who, without sending for assistance, began remove their furniture into the street. The attention of a policeman on duty was, however, soon called to the fire, and he immediately sent for the engines and fire-escapes. Both soon arrived, but before the fire could be put out the two upper floors and the roof were entirely burnt. At first the firemen had no idea that any people were in the upper floors, and they complain that nearly three-quarters of an hour elapsed after the arrival of the first engine before they were told that any one was there, and when all hope of saving life was out of the question. The moment they became aware that there were people there, they searched the burning floors at the imminent risk of their lives, and found the remains of Mrs. Butterson, four of her little children, and a little girl named Rosina Brown, who had gone in to play with the children. The body of the mother lay with one arm round the baby, and clasping another of her children by the hand, below the sill of a window on the third floor, as if she had rushed there in the vain effort of saving their lives. The remains of another child were found under an iron bedstead, which, as the floor had been burnt under it, had sunk down upon the joists. The body of the eldest girl was in a sitting position below another of the window sills, and that of the fifth child was close by. The husband was out on duty at the time, and the boy of eight years of age had been sent out on an errand before the fire broke out, and so escaped. One of the fire-escape men states that on his arrival at the house he went up the stairs to see if he could reach the upper floors, but as he was doing so some one on the ground floor called to him that the people up stairs were all out. He went up, however, to within a few steps of the second-floor landing, but was then driven back by fire on all sides of him. As he returned he felt about the stairs, but found no one, and from what he was told by bystanders he was led to believe that there was no one left in the house. The flames at this time were rushing from the upper windows right across the street, so that no access to those floors could be obtained from the outside.

AN EXCELLENT DECISION.—The publicans of Welshpool, with one exception, have resolved to close their houses on Sundays for the sale of beer and other liquors to be consumed on the premises. The Town Council, recognising the importance of the movement, have passed a special vote of thanks to these innkeepers, and have requested them to begin the change with the new year.

AMERICAN SENSATIONS.—The efforts of the American journals to get up sensations during the "dead season" which has lately closed have hardly been so successful as usual. A mastodon twenty feet high and sixteen feet long in Illinois, a wild man and a petrified giant in Onondaga, New York, which turns out to have been made of gypsum rather bunglingly by an ambitious sculptor, have failed to enliven their columns. At the last moment, however, the Californian papers have come to the rescue with an account of the discovery of the skeleton of a horned monster, twenty feet long, its skull weighing five hundred pounds, which has transmitted intelligence of its dietary habits by preserving around it forty or fifty human skulls. It has not been yet reported whether this interesting creature and its skulls have turned to gypsum or not. Perhaps it will imitate the wild man who was found in Stenhen County, and who, according to a paper published in that quarter, "climbed into a tall sycamore, pulled the tree up after him, and that was the last that anybody saw of him."

Literature.

"PROPHECY."

Christianity is a supernatural religion, and it could not claim authority over the conscience, if it had no higher evidence to offer than the probabilities of human reasoning. There must be supernatural proof for a supernatural religion. This has been given in miracle and prophecy. One portion of this proof was discussed four years ago in the Bampton Lectures, by Dr. Mosley, and now Dr. Payne Smith considers the supplementary evidence of Prophecy.

Those who have long since arrived at the conviction that Christianity is true, may reasonably decline, as far as their own faith is concerned, to reopen a question upon which they have years ago come, upon sufficient evidence, to a definite belief. But there are those who have arrived at an opposite conclusion, and there are those who are still undecided as to their own duty, and the side which they ought to take. New objections have been brought forward against the credibility of Holy Scripture, and they do not know what weight ought to be given them. It is necessary, therefore, to examine these objections, and to state what seem to be valid reasons for adhering to the conviction that the Bible is, unlike all other books, a book of miracle and prophecy. Negative critics are not likely to pay any attention to the arguments offered in proof that the Old Testament is no human utterance, but a message from God. They assume the Bible to be an ordinary book, and that its miracles are contrary to science, and its prophecies are the record of facts that had already happened. They deny the use of argument altogether. Now a prophecy is a miracle, and there is no question that if miracles are, either physically or morally, impossible, then prediction is impossible; and those passages which have ever been accounted predictive, must be explained away as being vague, or as applying only to something in the writer's lifetime, or on some other hypothesis. This is only saying that belief in prediction is not compatible with the theory of Atheism, or with the philosophy which rejects the overruling Providence of a personal God.

Dr. Payne Smith aims in his treatise rather to confirm the faith of those who believe, and to remove difficulties out of the way of any who doubt, than to attempt to convince gainsayers. While noticing the results of subjective criticism, and the various and unsatisfactory conclusions at which it has arrived, he addresses himself chiefly and persistently to his main purpose, which is to expound the proper idea and meaning of Prophecy. In the books of the prophets are "many things hard to be understood, which the unlearned and unstable wrest, as they do the other Scriptures"; and there are many of us who if we were asked whether we understood what we read, would answer with the old question, "How can I, except some man should guide me?" Our readers will find Dr. Payne Smith a very learned and a very devout interpreter.

The plan of the lectures is thus referred to in the preface:

"It has been my object to show that there exists in the Old Testament an element, which no criticism or naturalistic principles can either account for or explain away. That element is Prophecy; and I have endeavoured to prove that its force does not consist merely in its predictions. These are numerous, special, precise, and have been fulfilled with marvellous exactness, and yet not in such a way as any one Jew or Gentile, had expected before the fulfilment came. But Prophecy means more than this. There is throughout the Old Testament a special presence of God preparing for the fulfilment of a gracious purpose on His part to restore man to a higher state of perfection and happiness than that from which he fell. The Bible begins by describing man as standing in a nearer relation to God than any other created being on this earth. It describes his first state of innocence, his fall, and the promise given by God of his restoration. We assert that throughout the Old Testament there is the express and manifest working of the Deity for the accomplishment of this promise. Virtually the promise meant that God would give man a true religion; and a true religion implies such a knowledge of God, and of His purposes towards us, and of our relation to Him, as will suffice for the wants of the soul. It implies, too, the bestowal of sufficient aid to enable us to fulfil our obligations to God, and of some means for the purification of the conscience from the stain of sin, and for the raising of the soul from its present degradation to a fitness for the reception of God's mercies. We assert that Christianity is the sole religion upon earth which fulfils these necessary conditions; and further, that God has given us the sole satisfactory proof that it is the true religion by pledging His own attributes in its behalf. . . . For such a religion a prepara-

tion like that in the Old Testament—a preparation commensurate in its greatness with the Christian faith—was necessary. Men could not have believed so marvellous a doctrine as that of the Divinity of Christ unless the way had been prepared for it by a dispensation in which God's presence was manifested in a supernatural way."

In his first lecture we have the proof that prophecy was a preparation for Christ, and that gradually, by a long course of teaching, the prophets led men on, till they were fit for Christ; so fit that when Christ came the news of His mission was rapidly carried throughout the world, and found acceptance in every city. Even in the Gentile world, at all the great centres of human activity, devout men had been gathered from among the heathen in readiness for Christ. They were not proselytes; they had not submitted to the burdensome ceremonial of Judaism, but they had learned from the Jewish Scriptures the knowledge of the true God. Without being Jews, they went on the Sabbath to the synagogue to hear the words of the prophets read there. They were a prepared people, and prepared by prophecy for Christ.

Arguing the equal inspiration of the Old and New Testament from the language used by apostles ("in the prophets and in the Son" 1 Heb. i. 2), he traces the progressive revelations in the prophecies. Partial—in many portions, and bestowed in many different ways, the prophecies were yet absolutely the utterances of God. We are not, then, to draw distinctions between the Old Testament and the New, as though they differed in authority.

The difference in the usage of the three words designating the prophets, *Nabi*, *Rosh*, and *Chosek*, which has been much debated, is discussed by Dr. Payne Smith at some length and with much learning, and he furnishes evidence of the extreme accuracy of the language of the Bible. The schools of the prophets are fully noticed, and the commencement of written prophecy is traced from Jonah to Isaiah. Early prophecy is shown to be as Catholic in its teaching as the later. The Book of Jonah declares not only that God is no respecter of persons, but that prophecy is not blind fate. If the Book of Jonah had held its proper place at the beginning of the prophetic writings, men could never perhaps have confounded prophecy with fatalism. God's dealings with men are conditional. Repentance can, and does, reverse prediction. Dr. Payne Smith says, p. 255:—

"Now I am not prepared to enter upon the question what God's decrees are, when looked at from above, from God's side. So regarded, they are probably absolute, unchanging, inevitable. But the discussion would lead me into the ways of the controversy how man's free will can coexist with God's omniscience and omnipotence. If you work downwards from definitions of these two Divine attributes, it is easy to show that everything must have been predestined from the beginning and be irrevocably fixed; and if you included the idea of God's absolute immutability, you will get an argument by no means easy to answer in proof that there is no such thing in the world at all, with such disturbing elements in it as sin, and repentance, and reward, and punishment. . . . The Scripture phrase, that 'it repented God,' may be very unphilosophical. Really and truly, as Scripture tells, God cannot repent. But the phrase teaches us a great truth, a truth without which religion could not exist, namely, that human actions produced a change in the order of Providence, or seem to us to do so. To frame a constitution for man as a moral agent from *a priori* notions of God's nature, deserves to be set aside by side with that other folly, of deciding what creation ought to be from the same sort of views."

Jonah teaches the efficacy of prayer and repentance, just as Joel teaches that repentance will be followed by the gift of the Spirit. It is somewhat strange to notice how even an apostle may fall short of the full significance of the words of God. Peter, at Pentecost, quoted Joel's prophecy, but evidently interpreted "all flesh," to refer to the Jews only, and it needed an express revelation and direct command before he accepted it as including the Gentiles also. The three earliest prophets declared general truths and Catholic doctrines. The later prophets do not so much develop as fill up the outlines of the Gospel, which their predecessors sketched in full, large, and grand proportions. Together they combine in setting before us the perfect lineaments of the truth.

An additional lecture is appended, forming no part of the Bampton course, but it is added as constituting a necessary part of the argument. It was preached before the University as the sermon upon the Jewish interpretation of prophecy, in Lent, 1867, and is entitled, "The Jewish Interpretation of Prophecy at variance with that taught by Christ and the Apostles." Dr. Payne Smith here meets the counter theory, which does not deny the close connection between the Old and New Testaments, but affirms that it was the fanatical belief of the Jews in the assertions of the prophets which brought about their seeming accomplishment. Wrought up to the very fever point of excitement by the long series of cruelties suffered by them at the hands of the Seleucids and the

Romans, they surrounded with a halo of romance a simple Galilean peasant, and invested him with powers and qualities which were the mere result of their own over-heated imaginations. In opposition to this theory, it is shown that the fulfilment of prophecy in Jesus of Nazareth contradicted all the preconceived ideas of the Jews, both in Palestine and abroad. Clear as it is to us, it was utterly at variance with the deductions of their teachers.

After reading these devout and scholarly lectures, we have a deeper conviction that the testimony of Jesus is the spirit of prophecy; and we can all the better understand why our Lord, in meeting the doubts and difficulties of His distressed disciples, "beginning at Moses" and all the prophets, expounded unto them "in all the Scriptures the things concerning Himself."

A NEW DEFENCE OF MARY OF SCOTS.*

"So long as beauty and intellect, a kindly spirit in prosperity and matchless heroism in misfortune attract the sympathies of men," so long will Mary of Scots, "the illustrious victim of sectarian violence, barbarous statecraft," as her new champion calls her, find defenders so blinded by their admiration of a heroine at once so lovely and so unfortunate, as to be insensible to the overwhelming weight of evidence against her. We have sometimes speculated as to what would have been the effect upon the judgment of this band of enthusiastic adherents of Mary if the course of events had run differently,—if, for example, Elizabeth had been the victim; if some one of the many plots for her assassination to which her rival was more or less a consenting party had been successful, and she had shared the fate of a still more illustrious Protestant leader, William the Silent; if the "sectarian violence and barbarous statecraft" had succeeded in destroying the hopes of Protestantism and of freedom, in how different a light would the character of Mary and of the transactions in which she took part, have appeared. As it is, her failure has told with posterity in her favour. Crimes which were not consummated are said never to have been planned; her misfortunes evoke a strong and not unnatural sympathy, and she receives thus an amount of generous and hearty support which, had her career been less tragic, would have been denied her. We do not complain of this, except where, as is generally the case, the reputation of a host of others is sacrificed in order to secure a verdict for this favourite object of sentimental devotion. Chivalry is not so common that we can afford to despise it, even when it is displayed in a cause with which, personally, we have no sympathy. We must express our astonishment, however, at the singular and inconsistent way in which the Scotch have acted towards Mary Stuart. While she was alive, they had little affection for her, her principles, and her Government. But for the strong popular feeling against her, Elizabeth would never have had the opportunity of detaining her in prison, and had she, instead of making good her escape to England, fallen into the hands of her own subjects, their treatment would have been much more summary, and probably the feeling of many Scottish hearts now would have been very different. From first to last the nation has never showed any special attachments to the Stuarts, until they had made themselves intolerable to the English, and then a kind of national feeling was aroused in their favour.

We know not whether Mr. Hosack is another of the Scotch defenders of Mary, but we are bound to say that he is one of the most able. He has done nothing to shake our belief that the cause is a very bad one, but he has shown his own power of presenting it to the best advantage. His legal training enables him to fix upon many of the weak points in the evidence against the Queen, especially in relation to the murder of Darnley; and he brings them out with very telling effect. Though there is a strong feeling in favour of his heroine, there is none of that violence against her opponents which would have been sure to refer. He believes in her goodness, her desire to administer the affairs of the nation with equal justice to all parties, her generous and unsuspecting nature. He paints her as ready to forgive and spare her enemies in the hour of her triumph as she was bold and fearless in meeting them in the time of conflict; and he attributes her misfortunes principally to the forbearance thus exercised towards her bitter foes. He goes even so far as to represent her as a friend

* The Bampton Lectures for 1869. *Prophecy a Preparation for Christ*. Eight Lectures preached before the University of Oxford. By R. PAYNE SMITH, D.D., Regius Professor of Divinity, and Canon of Christ Church, Oxford. (London: Macmillan and Co.)

* *Mary Queen of Scots and her Accusers, embracing a Narrative of Events from the Death of James V. in 1542, until the Death of Murray, in 1570.* By JOHN HOSACK, Barrister-at-law. (London and Edinburgh: William Blackwood and Sons.)

of religious toleration, exciting the suspicion and enmity of the Spanish Court by her disposition to respect the liberties of the Reformers. Unfortunately for herself, this amiable and well-meaning Queen, whose great fault would appear to have been too much feminine gentleness, had to do with a "lawless oligarchy," who were bent on depressing the power of the Crown, and advancing their own selfish interests. The Scotch nobles had never been very easy to manage, but in Mary's time they outdid all who had preceded them in selfishness, violence, and fraud. Considering that out of the first five Jameses three had fallen victims to the ambition and turbulence of their nobles, we should have thought that even those of Mary's time could hardly have been worse than their fathers, but Mr. Hosack represents them as having touched even a lower depth, as being "a nobility the most rapacious and corrupt that probably ever existed." It was against such men that Mary had to contend, against "the unfathomable craft of Murray, the unrivalled subtlety of Maitland, and the cynical contempt of all morality and justice displayed by Morton," and she was unequal to the encounter. She fell, but the crimes with which she is charged were theirs and not hers. They prevailed by falsehood and force in their own time, and they have succeeded by false representations, based on evidence fabricated for the purpose, in perverting the judgment of posterity. The theory is very well sustained, and we should say that great art is shown in assailing the opposite one. Mr. Hosack has all the success which is due to a piece of clever legal pleading, when he undertakes to expose the inconsistencies of much of the evidence, but this is hardly wonderful when we remember the character of the witnesses and the manner in which their testimony was given. It is when he comes to the positive proof that his weakness appears. It would be easy, in fact, to get rid of a good many of the arguments adduced against Mary, but there are those supplied by her own actions, which it is not possible to dispose of with so much facility. In discussing, for example, the testimony of the boy Paris, Mr. Hosack does a good deal to shake its authority, and in the trenchant criticism which he applies to the letters on whose genuineness so much rests, he makes some exceedingly clever points. But it is far otherwise when he comes to relate Mary's marriage with Bothwell, for which he certainly proposes no adequate solution. Amid the contradictory statements of opposing parties, there is very much to perplex the honest inquirer for the truth, and whatever the particular view he may adopt, there are many things which he finds impossible to reconcile with it. He feels, therefore, that he is on safe ground only when dealing with facts universally admitted, and using them as aids to his judgment in deciding points which are open to question. If Mr. Hosack fails (as in our judgment he does) to establish his point, it is because these facts cannot be made to fit in readily with his hypothesis. He has in many points greatly damaged the case of his opponents, a point which may be easily understood when we remember the character of the records on which we have to depend, but he has not been able to establish his own. His book is too much that of an advocate. As such it is interesting as a study even to those who do not feel that it is satisfactory as a defence. The industry shown in the examination of all the documents, the acumen with which the evidence has been sifted, and its defects and inconsistencies pointed out, the skill shown in the arranging of the facts, and perhaps we ought also to add the equal skill with which some other aspects of the case are kept out of sight, all indicate the power of the writer. The narrative is intensely interesting, and ought to be carefully studied by every one who desires to have a complete and accurate view of the subject.

Dissenting as we do from the conclusion which our author has reached, we are bound in justice to add that he has placed some points in Mary Stuart's conduct in a more favourable light than we have been accustomed to regard them. He has not convinced us that Mary was not accessory to the murder of Darnley, but he has done very much to make us believe that she played a less important part in it than has often been represented. We cannot but feel, however, how much on this, as well as on other questions, our decision must depend upon the view which we take as to the casket letters. Mr. Hosack has done nothing on this point to meet the strong argument advanced by Mr. Burton, whom indeed he appears to have a very prudent and healthful reluctance to encounter. Mr. Froude is a much less formidable adversary, more pronounced in his sympathies, more ready to accept evidence which corroborates his views, and to adopt it

without proper precaution, more sweeping and unguarded in his statements, and more open, therefore, to keen and searching criticism. Mr. Burton, to the value of whose history our author bears his personal testimony, is more calm, more dispassionate, more careful as to the accuracy of all his assertions, and his conclusions, in our judgment, remain unaffected by the very clever and ingenious defence which Mr. Hosack has here supplied.

BRIEF NOTICES.

The Church Seasons, Historically and Poetically Illustrated. By ALEXANDER H. GRANT, M.A. (London: James Hogg and Son.) The author of "Half-hours with our Sacred Poets" in this volume traces the origin and history of the festivals and fasts of the ecclesiastical year. It is a manual of dates and authorities; and an alphabetical index and an elaborate table of contents render it a book of ready reference. Free use is made of ancient and modern authorities, and occasion is taken, in the introductory notices of the various seasons, to discuss special topics. Martyrdom, fasting, the ministrations of angels, and other kindred matters thus receive notice. Mr. Grant has compiled his information with great care and completeness, and the general reader will find much to interest him in these pages. The conversion of heathen temples into churches, and heathen feasts into church festivals, is clearly shown. The Pantheon, the structure of which was preserved unchanged, thus became the church of our Lady of the Rotunda, and the circumstance of its conversion led to the celebration of the Feast of All Saints in the Western Church. The heathen Saturnalia, commencing about the seventeenth of December, and extending to the calends of January, when presents were interchanged; feuds were forgotten; criminals were reprieved; war was postponed and business suspended, were the occasion of the celebration of Christmas. The selection of illustrative poetry has been made without respect to age, nationality, or ecclesiastical order. We quote the following spirited version of the "Idiomela for All Saints"; it is taken from Dr. Neale's "Hymns of the Eastern Church":—

"Those eternal bowers
Man has never trod,
Those unfading flowers
Round the thrones of God;
Who may hope to gain them
After weary fight?
Who at length attain them
Clad in robes of light."

"He who gladly barters
All on earthly ground;
He who like the martyrs
Says, 'I will be crown'd.'
He whose one oblation
Is a life of love;
Clinging to the nation
Of the Blest above."

"Shame upon you, legions
Of the Heavenly King,
Denizens of regions
Past imagining.
What! with pipe and tabor
Fool away the light,
When He bids you labour—
When He tells you 'fight.'"

"While I do my duty
Struggling through the tide,
Whisper Thou of beauty
On the other side!
Tell who will the story
Of our now distress;
Oh, the future glory!
Oh, the loveliness!"

The State of the Blessed Dead. By HENRY ALFORD, D.D., Dean of Canterbury. (London: Hodder and Stoughton.) These four short sermons were preached in Canterbury Cathedral in 1868, and they appeared in the *Pulpit Analyst* of the present year. They are here reprinted in the form of a little book, which may be left by the visitor to the house of mourning. Dean Alford quietly controverts the idea of a state of unconsciousness, and without being "wise above what is written," suggests subjects for contemplation which must awaken thought and soothe sorrow.

The Sexes, Here and Hereafter. By WILLIAM H. HOLCOMBE, M.D., author of "Our Children in Heaven." (James Spiera, London, 1869.) The purpose of this small work is to popularise the ideas of Emmanuel Swedenborg on Marriage, and the subject of the Sexes, here and hereafter. The writer contradicts the supposition that Swedenborgianism is akin to modern Spiritualism, and in a few pages sets before the reader the preaching of his master on this topic.

Motives and Aphorisms from Shakspeare. (London: James Hogg and Son.) The speciality of this handbook of reference to Shakspeare lies in the brevity of its quotations. Other works have generally comprised whole scenes, or lengthened passages, illustrating the dramatic power of the poet. Here his wit and wisdom are to be found in short phrases, extending at most to three lines. Facility of use is attained by an unusually comprehensive index. There are two thousand seven hundred motives, and nine thousand references to the various words and ideas.

The Causes and Treatment of Imperfect Digestion. By ARTHUR LEARD, M.D., Dublin and Oxon, M.I.R.A. Fifth Edition. (London: John Churchill.) Amongst

the suggestions, common to works on this subject, we notice as peculiar in Dr. Leard, his recommendation of the Turkish Bath. Free from the prejudice of the faculty, and knowing the great benefit to be derived by dyspeptics from attention to the state of the skin, he urges the use of the bath, for the introduction of which this country is indebted to Mr. Urquhart. No one who has not witnessed it, can imagine how superior this means of cleansing the skin is to any other. The pores are relieved of the debris which commonly check perspiration, and the cold douche or cold plunge, which should always be taken after the bath, prevents any chance of taking harm. The remedial properties of charcoal are noticed at some length, and its use recommended when freshly prepared and hermetically sealed in gelatine capsules. The Psychology of Dyspepsia deserves more attention than it has received, and we should have liked to have seen it treated more fully in these pages. Dr. Leard writes popularly, and the book is almost free from technical terms. In this edition a chapter on mineral waters adapted for dyspepsia, and one on the relations between dyspepsia and the function of sleep, have been added. *Events in the Life of Miss Dollikins* (Nelson and Sons). This little book is a "happy thought." Its succession of simple scenes and unique coloured illustrations has a charm for little girls of from four to six beyond most children's books, and, as we have found, quite carries away the palm of nursery favour.

Stepping Heavenward. By E. PARNISS. (Nisbet and Co.) belongs to the "Golden Ladder Series," and is well worthy of a place in that library of juvenile fiction, which includes the works by the author of "The Wide Wide World." The young heroine who tells her story by journal entries does not forget to chronicle her weaknesses, nor does she err very seriously in the direction of self-introspection. She is a sadly impetuous young lady to begin with, and gets herself into many positions of embarrassment from which she has to wait patiently for time and circumstances to extricate her. The story of her love and marriage, and troubles after marriage caused mainly by her own exacting self-will, is very simply and naturally told in the manner we have described.

A Braid of Cords. By A. L. O. E. (Gall and Inglis) is yet another work by a writer of truly astonishing literary activity. The cords of "Sin," of "Love," of "Affliction," of "Life," of "Friendship," &c., &c., are the subjects of a succession of interesting illustrative narratives.

The Child's Own Hymn-book, edited by JOHN CURWEN (Tonic-Solfa Agency), price sixpence, contains nearly two hundred hymns more or less suitable for children of all ages.—*Christmas Day at the Beacon*, by ELLEN PALMER (W. P. Nimmo), is a small book with three or four good engravings and some capital stories to be read at the Christmas hearth.—*The Cottagers of Glencarran*, by LETITIA MCQUINTOCK (Johnstone, Hunter, and Co.), belongs to the series of small illustrated story-books which we noticed a fortnight ago. It is intended to show the beauty and delight of living to the Lord in the early days of married life and in humble as well as more exalted stations of life. Working people especially would be interested in reading it.—*Proverb Picture Rewards A and B, Bible Pictures with Hymns* (Book Society), and *Motives and Verses for Christmas and the New Year* (Religious Tract Society), are cheap sets of illustrated and illuminated cards, useful for distribution at this time of the year.

The World of Wonders (Cassell, Potter, and Galpin) comprises some 500 descriptive pages of the marvels of Nature, Science, and Art, the compilation of which exhibits wondrous industry. It is a complete repository of curious facts and remarkable phenomena, which will form a charming gift-book to our juvenile friends, especially to inquiring lads.

What relation Mr. Ben George's *Peter Parley's Annual* for 1870 bears to the original Peter Parley and his writings we cannot say, but there can be no doubt that this volume will be a very acceptable present to boys. It is full of stirring tales of adventure, and contains several excellent coloured engravings. On the whole it must be pronounced a good holiday book.

Nature; a Weekly Illustrated Journal of Science. (Macmillan and Co., London.) We have delayed till now noticing this new scientific periodical, not from want of interest in the undertaking, but to have several numbers before us so that our examination might not be merely that of a specimen number. The later numbers are certainly not at all inferior to the first; indeed we have found the journal grow in interest. Our readers are probably by this time aware of the character of *Nature*. About half the journal is occupied with original articles in science and reviews, most of which have the writers' names or initials attached; the other half consists of "Notes," giving various information and gossip, and of proceedings of learned societies. It is a "full" magazine, conveying real information in a direct and unaffected manner. Here is an outline of the contents of No. 8. First comes an excellent paper by Mr. Stuart, on "Lectures to Working Men"—we would strongly advise amateur exponents of popular science to peruse this article, it might prevent many a sciolist from annoying intelligent people with his crude half-knowledge, and explanations that explain nothing. Then comes a paper on "Dr. Livingstone's Explorations," illustrated by a map; then an interesting paper

on "Cuckoo's Eggs," dealing with the question as to whether cuckoo's eggs do or do not simulate the eggs of the birds in the nests of which they are laid. This is followed by a slight article on the "Origin of Bloodletting"; three leading reviews of books, one by Canon Kingsley, a very good specimen of honourable reviewing, a few smaller notices of books, a paper on the Suez Canal, also with a map, a notice of Mr. R. A. Proctor's "New Star Atlas," with a specimen of its plates, and several pages of general scientific correspondence and information. Our readers will regard this as a good programme, and we have to assure them that, for the most part, the work is well-done. *Nature* supplies a want increasingly and somewhat painfully felt in England. The progress of scientific investigation is so rapid; apart altogether from the hypotheses, the guesses of scientific men, the acquisitions of real knowledge are so vast and so substantial, and the activity of our many learned societies is so great, that a paper which should take note of all this and record it for general readers was absolutely needed. We hope that the editor and publishers of *Nature* will long be assisted by such a staff as they have been able to command hitherto, and will lay them under tribute to equally good purpose. Two papers by Mr. J. Gwyn Jeffries, on "The Deep Sea Dredging Expedition in H.M.S. Porcupine," are of great interest. The geological phenomena occurring in the deep sea have begun to be investigated, and when a few improvements in the dredging apparatus have been effected, this must become a branch of geological study much cultivated; the examination of those changes only which are occurring on land leaves at least half the field unexplored, and that the half which would shed most light on the antique monuments of geology. Mr. Jeffries discovered several species in a living or recent state, "hitherto supposed to belong exclusively to the tertiary formation, and hitherto considered extinct." The bearing of such discoveries on the question of the cataclysmic or gradual character of geologic change is very evident. There are also some interesting notes on the character of the inhabitants of the deep seas. "Abyssal life is not represented merely by microscopic organisms; and I suspect that there is no difference in size between the animals that live in shallow water and the greatest depths. Nor do I believe that such abysses are dark or devoid of light. Colour is assuredly not wanting, nor the usual organs of sight in the molluscs and crustacea. Living specimens of the *Dacrydium* from 2,435 fathoms are reddish-brown; and a fine live specimen of *Trophon* latericus, from 440 fathoms, is bright rose-colour. From 2,000 fathoms came a new species of *Pleuronotus*, alive, and having a pair of prominent eyes on short stalks; and the *Pleuronotus*, from 1,207 fathoms, was similarly provided. In both these genera the eyes are perfect, and not rudimentary. The eyes of the *Oncopus*, from 682 fathoms, are remarkably large, and more highly organised than those of many fishes. Instances to prove that colour and visual organs are possessed by animals at very great depths are innumerable; and they would lead us to infer that light (of what nature I cannot suggest) penetrates the sea to its profoundest base. None of the deep-sea animals appear to be phosphorescent."

Kelly's Post Office London Directory for 1870. Messrs. Kelly and Co. have just issued their seventy-first annual publication. It contains fewer pages though not less matter than that of 1869, this result being attained mainly by the use of a smaller type for the "Trades" Directory. This type, which was used last year for the Street Directory, is so small and clear that Messrs. Kelly have it in their power to limit the bulk of their yearly volume, even should the matter continue to increase as it has done during past years, without materially diminishing its practical value. It is well known that Kelly's London Directory is almost absolutely reliable in its information, and in the arrangement of departments it is most complete and simple. In the Commercial and Court Directories alone, which are published in a separate form (price 8s. 3d. to subscribers), one has an ordinary alphabetical list of persons residing or having places of business in the metropolis, together with the map which accompanies the larger Directory.

Kelly's Post-Office Directory of Chemists and Druggists throughout England is an attempt of a novel kind, but one which we imagine will not lack encouragement from the trade. For business purposes such a work as this is almost invaluable to some traders, and so far from fearing that such an effort as this will be inadequately appreciated, we have no doubt Messrs. Kelly will soon turn their attention to other branches of trade.

ALMANACKS, DIARIES, POCKET-BOOKS, &c.

A most entertaining pocket almanack is *The Shakespeare Almanack for 1870*, price sixpence and one penny. (Kent and Co.) Against the paterfamilias event of the day is an appropriate quotation from Shakespeare, which may be better explained by one or two instances:—

"Jan. 11. Hilary Law term commences.

"Good counsellors lack no clients."

"March 16. Siamese Twins visit England, 1868.

"Come thy ways, we'll go along together."

"April 9. Adelina Patti born 1843.

"I'll sit and hear her sing."

In the selection of three hundred extracts there was simple scope for ingenuity, and it has been well exercised. It is admirable.

Three Pocket-books from the Sunday-school Union, differing in size, are all useful and good, the largest, being intended especially for the teacher's use in connection with his work, and the two smaller ones (*The Young People's Pocket-book* and the *Scripture Pocket-book*) for the general use of young persons.

Whitaker's Almanack for 1870 fully justifies the favourable reception given to last year's issue. It contains in some 350 pages a cheap shilling's worth of information on the most varied subjects, and is got up with great care. Amongst other things are given statistics of all our colonies, recent law decisions, a Parliamentary summary, and a record of inventions. The *Baptist Almanack* contains a quantity of intelligence relative to that denomination. The *Protestant Dissenter's Almanack* and *Political Annual* has reached its twenty-fourth year. It supplies a political and religious register, somewhat meagre perhaps, the titles of the Acts of last Session, and a variety of Nonconformist information.

Crimes and Casualties.

A fearful accident happened at the entrance of the New Theatre Royal, Bristol, on Monday night. When the doors opened for the admission of the audience to view the Christmas pantomime of "Robinson Crusoe," a tremendous rush took place. The entrance to the pit and gallery is approached by a declivity from the roadway. This declivity is fully twenty feet wide. In their efforts to gain the entrance a large number of persons were thrown down and trampled under foot. When the excitement was somewhat allayed, and the crowd in the rear had been induced to fall back, it was found that seventeen persons had been killed, and many had sustained injuries. There were many excursion trains from the surrounding districts on Monday, each bringing large numbers of holiday-makers; and it may be inferred that some of the unknown persons killed were strangers to the city. The police-constable on duty states that, seeing the pressure of the crowd, and fearing its results, he raised a cry of "Fire!" in order to stop the rush, and cause those behind to retreat. This appears to have been effected so far, for the crowd was stayed almost immediately, but still not before the terrible calamity had ensued. The crowd again persevering, and obtaining an entrance to the theatre, the manager, being fearful of creating a fresh panic, thought it best to allow free admission, and to go on with the performance. The inquiry into the cause of this shocking catastrophe was opened yesterday afternoon. The only evidence taken referred to the identification of the bodies, and the inquest was adjourned for a few days. Most, if not all, of the deceased were under twenty years of age.

A great landslip has just taken place on Measgelly Farm, near Nantmel, Radnorshire. The mass of earth which fell was of enormous proportions, and did not become stationary until it had travelled nearly half a mile, when it rested within a few yards of the Aberystwith mail road. A farmhouse situated immediately beneath the mountain from which the mass was detached narrowly escaped being buried, and much damage was done to the farm buildings and land adjacent.

A young man named Henry Hunt, who was married at Dudley on Christmas morning, quarrelled at supper with his "best man," Henry Tandy, and the latter cut the bridegroom's throat with a knife. The young man is in a very dangerous condition. Tandy has absconded.

Nine fires took place in the metropolitan district on Monday night. The most destructive occurred on the premises of a wardrobe dealer named Thurmand, in King-street East, Hammersmith; of Mr. Brown, oilman, Priory-terrace, St. Leonard's, Bromley; and of Mr. Head, Lorraine-road, St. John's-hill, Wandsworth. The fire at the oilshop was caused by the ignition of some paraffin in the basement of the house. The origin of the other fires is unknown.

A day or two ago a tramp went into a pastrycook's shop at Bridport, and in the presence of the mistress of the establishment walked off with a plum cake. Before the magistrates this was his defence:—"I'm not going to starve in a Christian land, it isn't likely I am. If a man goes to the union he has given him about five ounces of bread and a little water gruel. I ask you, gentlemen, if that is enough to support a hearty man? It is not enough for a child. And besides a man is stowed away in filth and dirt like a beast. I would prefer to spend the remainder of my days in transportation, or I would rather suffer death than submit to it." The magistrates: "Why don't you try to get work? you are healthy and strong." Prisoner (indignantly): "Work! If a poor man manages to earn 9s. or 10s. a week in the summer time he is expected to keep himself all the year through, when we well know that some individuals spend more than that in a day."

The village of Ewell, near Epsom, has been the scene of a shocking outrage. A man named Haggart, in order to be revenged upon a woman who had refused any longer to cohabit with him, entered the house where she lived and threw a bag of gunpowder upon the fire. The perpetrator of the atrocity received such injuries in the explosion that he shortly afterwards died. Two other men in the house were very seriously, and it is feared fatally, maimed; while the woman escaped comparatively unharmed.

On Tuesday night last week a toll-keeper residing at Braco, in Perthshire, named John Miller, was found murdered in his own house. The head of the deceased was dreadfully mutilated by a crowbar, and,

from the fact that his watch and all the money in the house are missing, the suspicion is entertained that the crime has been perpetrated to gain possession of these. No trace of the murderer has been found.

Arthur Forrester, the supposed Fenian centre, who was apprehended a few days ago at Liverpool, with revolvers in his possession, as well as a document tending to show that he was connected either with the Fenian or some other equally dangerous secret society, has been bound over in his own recognisance of 200*l.*, and two sureties of 100*l.* each, to be of good behaviour for a year.

A brutal murder has been committed in a public-house in Leeds. A plasterer, named Murgatroyd, came from Bradford, accompanied by a fellow-workman, in search of employment. They entered the Brongham's Arms, Kirkgate, where, because Murgatroyd refused to contribute towards rewarding a fiddler who had been performing, he was attacked by two men, named Francis Tighe and Thomas Doherty, the former of whom hammered his head upon the stone floor, and the latter kicked him in the face. He was taken up quite dead. Tighe and Doherty were apprehended immediately.

Miscellaneous.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—During the past week 1,431 applications have been attended to, including those of 467 new patients. Funds are earnestly entreated.

ABERDEEN UNIVERSITY.—The polling for the Rectorship of Aberdeen University took place last week. There was a majority for Mr. Grant-Duff in the Buchan and Mar nations, and for Sir Wm. Stirling Maxwell in the Moray and Angus nations. The nations being equally divided, the Chancellor of the University (the Duke of Richmond) will have to give the casting vote.

AN ATTEMPT AT ORGANISATION IN A POOR NEIGHBOURHOOD.—A meeting of the committee lately appointed for organising relief was held on Monday evening last at the St. Mary Charterhouse-schools, Golden-lane; the Rev. M. S. A. Walrond in the chair. The clergy, Roman Catholic and Dissenting ministers, with several of the Guardians and almoners of relief, were present. Much unanimity and readiness to co-operate were shown, and good hope expressed that an improved system of relief, so as to check imposture, might be carried out in this very distressed neighbourhood for the winter. The committee meet weekly in the schools.

THE INTERNATIONAL BOAT-RACE.—Messrs. Fay, Loring, Lyman, and Burnham, four of the Harvard crew in the late boat-race, have written to the *Times* disclaiming any responsibility for an article which appears in *Harper's Monthly Magazine* for December, professing to put the story of the race "in the light in which it is regarded by the actors themselves." The writers add—"We wish to say that we received the best of treatment from the English people, and were fairly beaten in the race. The only member of the crew who does not sign this paper, Mr. Simmons, is in Europe, and we have not had time to procure his signature."

WORKHOUSE POOR AND THE BEER.—At the last meeting of the Wrexham Board of Guardians, an offer, says the *Manchester Courier*, was received from a neighbouring brewer to present a barrel of beer for the Christmas dinner of the paupers. A discussion took place on the subject, and the paupers themselves were canvassed in reference to it. A committee reported that four-fifths of the pauperism of the union was due to drink, but, notwithstanding this, a guardian proposed that the offer be accepted, and remarked that "wine maketh glad the heart of man." The question put to the paupers was whether they would have "beer or a substitute," and a "substitute" was selected by a large majority.

THE CRYSTAL PALACE.—There are few persons who will not be glad to learn that the Crystal Palace is this year returning a little dividend to that unfortunate individual—the original shareholder. The result of the year's working shows an available profit of 47,356*l.* 6s. 6d.; and after providing for interest on preference and debenture stock, a sum remains sufficient to pay a dividend of 1*½* per cent. on the ordinary stock. The result has been attained, the directors say, by liberal outlay for special attractions. It is to be hoped that a similarly wise policy will be continued, for the undertakings have deserved so well of the public, and at the same time proved so fortunate.

THE ST. PANCRAS GUARDIANS AND CORONER LANKESTER.—A week or two ago the St. Pancras Guardians forwarded a formal complaint to the Home Secretary, to the effect that many of the inquests held by Dr. Lankester upon paupers who had died in the workhouse were unnecessary. The coroner, in reply, maintains that from the verdicts delivered in the cases selected by the guardians none of the inquiries were unnecessarily held. He expresses his opinion that no inquest at present held in the St. Pancras Infirmary would be superfluous, "on account of the obvious mismanagement of that institution," and believes that it would be for the advantage of the poor in all our workhouses if inquests were held in every case of death.

THE HABITUAL CRIMINALS ACT.—In order to carry out the provisions of the Habitual Criminals Act of last session, a circular has, we believe, been sent to the chief constables and other chief police-officers in England and Wales, directing them to send weekly to the Registrar of Habitual Criminals a

return of all criminals convicted during the previous week in their respective districts of any offence specified in the schedule of the Act. Prisoners under remand or committed for trial are not to be returned until their cases are finally disposed of by the magistrates or judges. If any information is required respecting any suspicious person in custody, any particulars known at the Habitual Criminal Office will be immediately forwarded on application. In all cases of information or reference, the names, and aliases, and register number of the criminal are, if possible, to be stated.—*Pall Mall Gazette*.

CHRISTMAS WEATHER.—In London on Christmas Eve the weather, which had been mild and rainy throughout last week, became much colder, and on Saturday forenoon there was every appearance of a heavy fall of snow. A few flakes fell, but as the day advanced the sun appeared, the weather remaining cold. On Sunday night a keen frost set in. In Yorkshire the same change occurred on Christmas Eve, and the thermometer fell 12 deg. below freezing point. Snow fell throughout Christmas Day, and at night the ground was deeply covered. In Northumberland the snow lay pretty thick on the ground on Christmas morning, and the sky was bright and bracing. A good deal more snow fell on Christmas night. A severe snowstorm set in throughout Scotland. Snow began to fall in this district on Saturday evening, and on Tuesday there were several showers of snow and hail, accompanied by a strong gale from the north-east. The Firth of Forth was very rough, and many vessels took shelter at Granton and St. Margaret's Hope.

BOXING DAY.—Notwithstanding the severity of the weather on Monday, the theatres and other places of amusement were thronged with visitors. At the Crystal Palace 40,000 persons were present, many of whom, it is stated, remained out in the grounds until late in the day. Some of the metropolitan magistrates have had a busy morning's work on Monday in disposing of charges arising out of the Christmas festivities. At the Clerkenwell Police-court there were forty-seven charges, chiefly for drunkenness, disorderly conduct, and assaults. At Westminster there were thirty charges of a similar character. At Marlborough-street there were about thirty charges, and at the Thames Police-court about thirty-nine, but this is stated to be under the average number of charges on Monday. An Irishman named Ward was sentenced to two months' hard labour for assaulting the police. In many cases the prisoners had been locked up since Friday night, and were discharged; but at Hammesmith a coostermonger, who had persisted in disturbing a religious service on Christmas Eve, was sent to prison for fourteen days.

THE EVILS OF PROMISCUOUS CHARITY.—The demoralising effect of the present irregular system of giving relief by charitable societies has just been illustrated in Marylebone. A professional impostor came to live in a court with his wife, and carried on his proceedings so successfully that by selling their surplus bread, coals, blankets, &c., the pair lived luxuriously, and drank a great deal more gin than was good for them. In the court was a hard-working cobbler, who by working from morning to night was hardly able to provide common necessities for his family. After a time the example of the newcomers was too much for him, and he sent out his wife to learn the new trade. They, too, soon practised on the benevolent with so much success that the cobbler struck work, and lived on the more easily gained contributions of the charitable. In the same court was a blacksmith, whose hammer, like that of the cobbler, used to be heard from early morn to dewy eve. In a little while, hearing of the cobbler's success, he, too, sent out his wife with a tale of distress, and joined the cobbler in smoking and drinking. Here the charity of benevolent persons, owing to the faulty method of distributing relief, was a positive curse, not only to the two miserable impostors who came to settle in the court, but to several of the industrious and hard-working people within the sphere of their association and example.

ELECTION INTELLIGENCE.—Mr. Odger's candidature for Southwark makes progress. Letters of adhesion from Sir Henry Hoare and Sir Charles Dilke, accompanied by substantial evidence that the members for Chelsea are prepared to give something more than sympathy, are among the latest testimonies to the growth of public opinion in his favour. Assurances of good wishes and support have also been sent from Stafford, which constituency Mr. Odger canvassed last summer. A number of ladies in Southwark and other parts of the metropolis are forming a committee with a view of raising subscriptions for Mr. Odger's expenditure, and personally canvassing the electors of the borough. The several candidates, Mr. Odger, Sir S. Waterlow, Sir F. Lytton, (Liberals), and Colonel Beresford (Conservative), continue to hold meetings in various parts of the borough. The Liberals of Merionethshire have come to the sensible conclusion of uniting on one candidate—Mr. Samuel Holland, Glanwilliam, Tanybwch, quarry owner, magistrate of that county, and a leading Liberal. Colonel Tottenham, or Mr. Wynn, Lord Newborough's second son, is likely to be the chosen candidate on the Conservative side. The nomination for the county of Longford is fixed for Friday next, and the polling for the following Monday; that is, if there should be any opposition candidate. At present Mr. Greville-Nugent (Liberal) is the only candidate.

STARVED TO DEATH.—Two melancholy cases of

death from starvation were investigated on Wednesday last by Mr. Humphreys. One was that of an old woman of seventy years of age, who, with her sister, it was stated, once employed twenty workpeople, but latterly endeavoured to earn a living at Mile-end as sempstresses. They had been unable for some time to obtain work, and the parish authorities for a time allowed them 3s. a week and a loaf, but on their refusing to go into the workhouse, this relief was withdrawn. They then sold their furniture and nearly all their clothes to buy food and pay the rent of their rooms, 1s. 6d. a week. On Sunday the deceased became ill, but the sister said she did not like to call in a doctor, as she had no money to pay him, and the old woman soon died. The medical evidence showed that death resulted from disease of the heart, accelerated from want of food. The second inquest was held in Hoxton on the body of a woman named Medlicott, aged forty-six, a bookfolder, who had for some time been unable to attend to her employment through illness. She refused assistance when offered, her brain became affected, and she was removed to the workhouse, where she died, according to the medical evidence, of exhaustion produced by insanity and want of food. Verdicts in accordance with the medical evidence were returned in each case.

CHRISTMAS DAY IN THE WORKHOUSES.—Following the laudable custom which prevailed for some years, the poor in the various metropolitan workhouses were regaled on Christmas Day with roast beef and its accessories, plum-pudding and beer, with the addition in the case of the aged of tobacco or snuff, and fruit, and in some instances, toys for the children. The official return of the Poor Law Board shows that there were on Saturday 38,600 poor in workhouses who partook of the festivities of Christmas. There are also at the present time accepting out-door relief 60,268 adults, and 53,444 children; making together a gross pauper population of the metropolis of 150,402, as against 143,004 at the corresponding period of last year, being an increase of 7,398. In the case of able-bodied poor the numbers are very large, no doubt arising from want of employment, as in St. Pancras people of that class number 1,790, in Shoreditch 1,026, and Islington 1,328. The discrepancy in rating is also clearly shown between the East and West-end parishes and the City of London, where the poor-rate is 1s. 0½d., whilst at Bethnal-green it is 4s. 0½d. On Christmas morning 700 poor and destitute children of Bow and Bromley were provided with a capital dinner by a committee of residents in the locality, who had raised the whole of the requisite funds by private subscription without the necessity of any public appeal.

THE PROPOSED COLONIAL CONFERENCE.—Lord Bury has sent to the *Times* the letter which he addressed to the secretaries of the committee formed for the purpose of promoting the proposed colonial conference, resigning the chairmanship of that body. His lordship states that he was always fully persuaded that unless the Government of the day should take up the project, and lend its countenance and assistance, it would be practically impossible for the conference to assemble at all. The speech made by Lord Granville to the deputation on the 16th instant showed that he was decidedly adverse to the conference; and Lord Bury's belief consequently is that no conference which could assemble under present circumstances would be of any avail. The public opinion of each colony is, he says, represented by its Legislature and by responsible Ministers, whom that Legislature supports. There are but two ways for persons in England to obtain an expression of colonial public opinion—through the Secretary of State for the Colonies, communicating with the Governor and the Governor's responsible advisers; or through the Opposition in the Colonial Assembly, acting upon the Colonial Ministry of the day. The first way is closed against you; the second, if it were practicable, would not be advisable. You cannot, then, even if you get delegates to come to a conference at all, get a truly representative conference; and no other would be of any avail. His lordship also explains that the Royal Colonial Society is in no way identified with the committee.

TAXES IN ADVANCE.—In a letter to the *Pall Mall Gazette*, the Chancellor of the Exchequer denies that there is any arrangement for paying taxes in advance. Mr. Lowe says:—"The taxes which fall due in January, 1870—the land tax, the house tax, and schedules A, B, and D of the income tax—are imposed in respect of the year beginning April, 1869, and ending April, 1870. Of this year nine months will have expired before any portion of these taxes is demanded. The hardship, such as it is, consists not in the requiring the taxes to be paid in advance, but in requiring them all to be paid at the same time. It must, however, be remembered that for this hardship, the necessity for which I regret, the public has had an ample equivalent. By this means have we, instead of imposing fresh taxation, as was generally and very reasonably expected, been able to take one penny off the income-tax, to repeal the corn and fire insurance duties, to abolish the licence for the sale of tea, and to remodel the taxes on locomotion." Mr. Sargent, Secretary of the Inland Revenue Office, writes to the *Times* pointing out the course to be pursued by the widow of a professional man who dies after he has paid an income-tax in advance for the quarter of the 1st of January next. She ought under such circumstances not to knock at the door of the Chancellor of the Exchequer's house in Downing-street, but at the door of

the District Commissioners' Office, within three months after the expiration of the year for which the assessment is made; and on furnishing these gentlemen with due proof of her husband's death, they have the power, under the 134th section of the original Income Tax Act of 1843, of repaying the amount which was paid in advance for the unexpired period of the financial year.

THE M.P. IN CHATHAM PRISON.—O'Donovan Rossa is evidently not without his share of Irish wit, as the following suggestion that he should be allowed to kill two birds with one stone next session will show. His modesty and piety, too, appear worthy of his taste for humour. The *Flag of Ireland* publishes a letter from him in reference to his return for Tipperary, closing thus:—"The chairman of the directors of the convict prison gave us a special visit on Saturday, and he gave me permission to write to Mr. Gladstone. I intend suggesting to him the propriety of removing me to Millbank Prison. Those lodgings are within view of the Parliament House, and if he complies I will be able to do my bit of oakum and my bit of Parliamentary business with more convenience. I may offer him a suggestion, too, towards having the Tenant-right Bill regulate the rents according to Griffith's Poor Law Valuation, and no eviction except for non-payment of this rent. But I do not mean to make light of the honour or the compliment paid me, if it be true. I would duly acknowledge it if allowed. But 'Gallant Tip' might easily find a worthier representative among the prisoners. Selecting me for the honour is only of a piece with Fortune's making a football of me through life. One time throwing me on the ground and trampling upon me with her pretty little feet, and another time hitting me a kick that sends me spinning as high as the old woman that lived in the blanket. If these words are unparliamentary, I have placed them where the directors can easily scratch them out. I have read the poem, page 18, about the Faith and Dr. Cullen. It coincides just with my own ideas on the matter. Good-by, governor, and fond remembrance to all.—Yours ever faithfully, JEREMIAH O'DONOVAN ROSSA."—*Globe*. On last Thursday the time expired for presenting a petition to the Common Pleas against the return of O'Donovan Rossa for the county of Tipperary. The House of Commons will therefore have the duty cast upon it of relieving itself from the stigma of having a convict member on its rolls.

Gleanings.

The steamers belonging to Mr. R. Young, of Wisbech, have been chartered for Bombay via the Suez Canal.

A new bridge is to be constructed across the Thames from Wandsworth to Fulham, of the width of 30 feet.

The *France* states that the cost of the fêtes at the opening of the Suez Canal was thirty-three millions of francs (1,320,000*l.*).

An economical old gentleman of seventy-five was recently buried in Connecticut, in the same suit of clothes which he had worn at the weddings of his four wives.

An octogenarian says, "I was born at the wrong time. When I was a young man, young men were of no account. Now I am old, I find old men are of no account."

The report current last week of an intended Fenian attack on the militia barracks at Manchester for the purpose of seizing arms, is entirely without foundation.

The Common Council have agreed to convey to the London, Chatham, and Dover Railway Company, for the sum of 60,000*l.*, the freehold interest of the corporation in a piece of ground on the east side of Farringdon-street, the site of the late Fleet Prison.

A prudent man advised his drunken servant to put by for a rainy day. In a few weeks the master inquired how much of his wages he had saved. "Faith, none at all," said he, "it rained yesterday and it all went."

A gentle Quaker had two horses—a very good and a very poor one. When seen riding the latter, it turned out that his better half had taken the good one. "What," said a sneering bachelor, "how comes it that you let your wife ride the better horse?" The only reply was, "Friend, when thee be married thee'll know."

A REJECTED SUITOR.—He wooed and she wouldn't be wooed but she couldn't.

FREEDOM OF THE PRESS IN FRANCE!—Some of the papers publish a curious paragraph with the object of showing that the Empress is descended from a Lidge grocer!

DEFINITE.—In a class of little girls in one of the schools of Boston the question was asked, What is a fort?—A place to put men in, was the answer. What is a fortress, then? asked the teacher. This seemed a puzzler, until one little girl of eight summers answered: A place to put the women in.

AMERICAN PATENTS.—It is reported that of the many applications filed in the American Patent Office about 14,000 will probably be granted during the year. Some of the inventions mentioned in *Harper's Weekly* are curious; an application of the "Lord's Prayer," repeated in a loud voice, to cure stammering; a weight to be attached to a cow's tail to prevent her switching it while being milked. A lady has patented a hair-crimping pin, which may be also used as a paper-cutter, skirt-supporter, child's pin, bouquet holder, shawl-fastener, or book-mark. A

philanthropist has applied for protection to a "snorer's friend," a luxurious contrivance to be attached to church pew-backs, so that in certain familiar exigencies one may sleep in peace and comfort.

WON ANOTHER BROWN.—Professional beggars are much disgusted with the new and systematic plans for dispensing charitable relief. The way of dishonest beggars is becoming hard. The London Society for the Suppression of Vagrancy works on the method of sending round to every household in any parish a sheet of tickets, with a request to refuse to give relief, but to give a ticket instead. The person who has a ticket must go to the central office, where the charity agent gives bread and water, which he compels the beggar to consume in the room. If the beggar is found to be a resident of the parish, the case is inquired into by a representative committee; but if the same person comes a second time, and is not a resident, he is handed over to the police. This system is working well. The bread and water fare is not at all to the taste of the professional beggars, who are very wroth with the change. But the police assist the society manfully, and freely apprehend non-residents who pay second visits. Several have just been convicted at the London police-courts, which, in fact, are just now occupied with a surfeit of begging charges.

Shipping Gazette.

A WOMAN WITH ARTIFICIAL HANDS AND FEET.—On Saturday evening several distinguished members of the medical and surgical professions assembled at the house of Mr. Heather Bigg, in Wimpole-street, to inspect one of those cases in which art has endeavoured to replace the ravages of disease. A Scotchwoman, named Anderson, was seized in the course of last summer with gangrene in the hands and feet, and the amputation of all four extremities became necessary. The operation was performed at Dundee, and the woman was subsequently sent to London. Whilst here the case came under the notice of Mr. Heather Bigg, and he volunteered to supply her with artificial hands and feet. This work was accomplished about a fortnight since, and those who assembled on Saturday evening came to witness the success of an experiment unique in its way, as the instance of an individual losing all four extremities is believed to be without parallel in the records of medical science. Although not as yet habituated to the hands with which science has supplied her, Mrs. Anderson was, nevertheless, able to use a knife and fork, to write a fair legible hand, and even to croquet. By an ingenious contrivance she is enabled to exercise that prehensile power with the fingers and thumbs which anatomical mechanicians have so long sought in vain to secure. As to her feet and ankles, when she stands erect they might challenge in respect to beauty the criticisms of the most severe; whilst as regards utility it is sufficient to say that she can walk with ease if supported on the arm of a friend, and it is confidently expected that when in a few weeks she becomes habituated to the use of her new feet, she will be enabled to walk without assistance. Those who were present expressed their anticipation at the success of this novel experiment in the application of the science of orthopraxy. —*Post.*

NOTICE.—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown, in postage stamps.

Births, Marriages, and Deaths.

MARRIAGES.

HORNER-BOWE.—December 18, at Victoria-road Chapel, Newport, I.W., by the Rev. J. W. Jones, Mr. Ralph J. Horner, of Cambridge, to Marianne Amelia, only daughter of Mr. C. Rowe, of Newport.

BREAR-DENNY.—December 21, at Saltire Congregational Church, by the Rev. D. R. Cowan, Mr. Amos Brear, of Shipley, to Miss Ruth Denny, of Saltire.

BURN-CROOK.—December 23, at Highbury Chapel, Bristol, by the Rev. David Thomas, Mr. Joseph Henry Burr, of St. Paul's, to Martha Louise, only daughter of Mr. Thomas Crook, Ruston-road, Bristol.

AMBLES-JOWETT.—December 28, at the Independent Chapel, Wilton, by the Rev. T. Gill, Mr. Alfred Ambler, to Miss Elizabeth Jowett, both of Wilton.

ROWE-SHARP.—December 23, at Oraven Chapel, by the Rev. R. D. Wilson, H. B. Rowe, to Rachael May, eldest daughter of the late J. Sharp, formerly of Maldon, Essex.

LUCAE-McGUFFIE.—December 24, at Tricakenham Chapel, Tricakenham, by the Rev. William Freeman, Mr. Allan Lucae, of Palmer, to Christina, daughter of Mr. McGuffie, of Blackheath, Kent.

SEATON-BRIGGS.—December 27, by licence, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Mr. Joseph Seaton, of Manchester, to Emily, eldest daughter of William Briggs, Esq., of Holloway.

DEATHS.

ADEY.—December 18, at Baxley-heath, Kent, the Rev. John Adey, aged seventy-six.

KESSELL.—December 23, at The Butts, Roehdale, Henry Kesell, Esq., J.P., aged seventy-six.

MARTINEAU.—December 24, at 16, Highbury-terrace, Islington, Peter Martineau, Esq., aged eighty-four.

QURLING.—December 26, at Clapham-common, after a few hours' illness, Charles Qurling, Esq., J.P., third son of the late J. Qurling, Esq., J.P., D.L., aged fifty-nine.

CAUKILL.—December 27, aged ten months, John Harold, son of Mr. George Caukell, of Lyme-street, Chorlton-on-Medlock, Manchester.

BLACKMAN.—December 28, at Linton, Cambs, in the seventy-sixth year of his age, John Blackman, Esq.

HOLLOWAY'S OINTMENT AND PILLS.—Much watchfulness must be exercised as winter advances, and the earliest evidence of ill-health must be immediately met and removed, or a slight illness may result in a serious malady. Relaxed and sore throat, diphtheria, quinsy, throat cough, chronic cough, bronchitis, and most of the pulmonary affections, will be relieved by rubbing this cooling ointment into the skin as near as practicable to the seat of mischief. This treatment, both simple and effective, is admirably adapted for the removal of these diseases during infancy and youth. In checking the chronic catarrh and cough of old age, Holloway's remedies will be found especially serviceable, as they prevent stagnation in the delicate lining of the throat and chest.

BANK OF ENGLAND.

(From Wednesday's Gazette.)
An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 27.

Notes issued		Government Debt	
233,517,350	233,517,350	211,015,100	211,015,100
Other Securities	3,984,500	Other Securities	3,984,500
Gold Coin and Bullion	18,517,350	Gold Coin and Bullion	18,517,350
255,517,350	255,517,350	255,517,350	255,517,350
BANKING DEPARTMENT.		BANKING DEPARTMENT.	
Proprietors' Capital	14,500,000	Government Securities	14,500,000
Reserve	8,073,647	Weight annuity	213,511,553
Other Deposits	17,519,112	Other Securities	18,038,500
Seven Day and other	500,134	Notes	18,038,500
243,478,789	243,478,789	243,478,789	243,478,789
Dec. 27, 1890.	Geo. FOSBERG, Chief Cashier.	Dec. 27, 1890.	Geo. FOSBERG, Chief Cashier.

Markets.

CORN EXCHANGE, London, Monday, Dec. 27.

Our market was very scantily supplied with English wheat this morning. The demand was restricted, and English wheat sold at an advance on the late quotations. In foreign wheat, America also was fully as dear. In flour little business was transacted, and prices without alteration. Beans and peas at former prices. Barley of all descriptions met a sale at last week's prices. In oats we had more business doing, at a slight recovery from last week. Cargoes on the coast met little demand.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.
Red, old	48 to 49	Grey	34 to 35
White, old	47 to 48	Maple	41 to 42
White, new	46 to 47	White	35 to 36
Foreign red	40 to 41	Boilers	35 to 36
Foreign white	33 to 34	Foreign, boilers	35 to 36
BARLEY—	Per Qr.	OATS—	Per Qr.
English malting	32 to 33	English feed	18 to 19
Distilling	35 to 36	White	35 to 36
Foreign	30 to 31	Irish black	16 to 17
MALT—	Per Qr.	White	16 to 17
Pale	—	Foreign feed	16 to 17
Chandler	—	FLOUR—	Per Qr.
Brown	43 to 44	Town made	37 to 38
SEAS—	Per Qr.	Country Marks	37 to 38
Fish	35 to 36	Norfolk & Suffolk	37 to 38
Harrow	40 to 41		
Small	—		
Egyptian	35 to 36		

METROPOLITAN CATTLE MARKET, Monday, Dec. 27.—The total imports of foreign stock into London last week amounted to 3,553 head. In the corresponding week in 1889 we received 4,545; in 1887, 3,293; in 1886, 3,325; and in 1885, 4,551 head. As usual, at the market immediately following the holidays, the supplies of both beasts and sheep were limited. The show of foreign stock comprised some very fair beasts; but the trade ruled very quiet, and prices had a decidedly downward tendency. From our own grazing districts the arrivals were limited in number, and were of an inferior character. Some prime Scots came to hand; but even the best beef met with little inquiry, and the quotations gave way 4d. per stone as compared with last week; the top price not being above 5s. 6d. per stone. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 630 short-horns, &c.; about 250 of various breeds from other parts of England, 135 Scots and crosses from Scotland, and about 120 beasts from Ireland. The number of sheep in the pens was very short, the top figure being 6s. per stone, and prices were very irregular. Veal and pork met a quiet sale at the quotations annexed. Pork inactive.

METROPOLITAN MEAT MARKET, Monday, Dec. 27.—Poor show of meat at to-day's market. The demand was inactive, but the market has had an upward tendency. The imports into London last week consisted of about 600 packages from Hamburg, 100 packages 161 carcasses from Harlingen, 79 packages from Rotterdam, and 8 carcasses from Gothenburg.

Per stone by the carcass.	Per stone by the carcass.	Per stone by the carcass.
Inf. beef	3 4 to 3 8	Inf. mutton
Middleling ditto	3 10 to 4 0	Middleling ditto
Prime large do.	4 4 to 4 8	Prime ditto
Do. small do.	4 8 to 5 0	Veal
Large pork	4 0 to 4 4	Small pork

PROVISIONS, Monday, December 27.—In Irish butter there is but little movement; quotations nominal. Foreign salt wall, and for sweet Dutch 194s. to 196s. was obtained. The bacon market ruled quiet, and prices were the same in favour of buyers.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Dec. 27.—These markets are fairly supplied with potatoes. Business to a nominal extent owing to the Christmas holidays. The imports into London last week consisted of 517 bags 1,621 sacks from Antwerp, 118 sacks from Dunkirk, and 10 bags from Dorset, and 10 bags from Rotterdam. English Shaws, 70s. to 80s. per ton; English Regents, 70s. to 100s. per ton; English rocks, 65s. to 70s. per ton; Scotch Regents, 75s. to 100s. per ton; French, 60s. to 70s. per ton.

SEED, Monday, Dec. 27.—There is little English cloverseed offering, and prices are high for all fine qualities. Foreign qualities realise quite as much money. Canaryseed, whether English or foreign, was fully as dear. Foreign tares were in abundance, and offered at very moderate prices. Konigsberg, 32s. to 34s. per qr.

WOOL, Monday, Dec. 27.—Although business in English wool has not been extensive, owing to the holidays, firmness has continued to be the feature of the English wool market. Fine qualities have met a ready sale at full quotations, and other descriptions also have been dealt in to a fair extent.

OIL, Monday, Dec. 27.—Business at a standstill, in consequence of holidays. Olive has been flat. Otherwise the market has been heavy.

COAL, Friday, Dec. 24.—Market firm. No market on Monday, 27th inst. Huttons South, 80s. 6d.; Haswell, 71s.; Hough Hall, —; Kellie South, 80s. 6d.; Lambtons, —; Tansall, —; Tanfield, —; Little Eden W. End, 19s.; Brancefield Cannel, —. Ships fresh arrived, 147; ships at sea, 5.

Advertisements.

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UNRIVALLED and COMBINED ENTERTAINMENTS for the CHRISTMAS HOLIDAY.

Seekers.—Professor Pepper's Lecture, entitled, A SHOCKING JAR. The Lightning Inductorium charges the Largest Leyden Battery extant, and Gamet's Cascade Apparatus.—THE NEUROCRYPT, or Woman of Nerve; a beautifully modelled Automaton, constructed by J. S. Cavell, Esq., performs the most graceful and cryo. feminine evolutions.—CHRISTMAS and its Customs; Mr. Wardroper's Musical and Pictorial Entertainments. Illustrations: Christmas Fare and Jovial old Father Christmas; The Yule Log; The Church decorated; The Equire's Seat; The Christmas Carol.—THE MYSTERIES OF UDOLPHO. The Ghost Illusion perfected. Three emanating from one. Ghosts innumerable. Mr. Wardroper narrates the horrors, and Mr. Pocher has added to the Ghostly illustrations. Accredited Relics of the Maximilian Reign.—PETIT CONCERT, in which the renowned Baritone, Herr Angyal, supported by the Band of the Institute, led by Mr. Frewin, and Herr Schalkenbach on the Electric Organ.—THE MYSTERIOUS HAND.—Matthews, the Prestidigitateur.—"Leopard" re-animated Automatically.—AMSTERDAM: its EXHIBITION and People, from personal observations made by Professor Pepper during his late tour.—PEECULIAR PEOPLE OF THE PERIOD, by Messrs. Wardroper.—THE ROYAL POLYTECHNIC change for One Shilling.

WEEK of UNIVERSAL PRAYER.

JANUARY 2-9, 1891.—Meetings will be held during the Week commencing JANUARY 2, in FREEMASONS' HALL, GREAT QUEEN-STREET, every Morning at Eleven o'clock. The Earl of Chichester, Colonel the Hon. Strange Jocelyn, Charles Reed, Esq., M.P., J. D. Allcroft, Esq., George Hanbury, Esq., and Joseph Tristram, Esq., will preside. Addresses will be given by the Revs. J. A. Aston, M.A., Thomas Alexander, M.A., L.D. Bevan, L.L.B., F. J. Johnson, D.D., David Jones, B.A., and Thomas Nolan, B.D.

The numerous Meetings held in the City last January have encouraged the Council of the Evangelical Alliance to repeat them during the approaching Week of Prayer. Meetings will therefore be held in the LARGE ROOM of the LONDON TAVERN, BISHOPSGATE-STREET, on MONDAY, January 3, and following days, from One to Two o'clock. R. C. L. Bevan, Esq., T. Chambers, Esq., G. C. M. P., R. H. Fowler, Esq., M. P., Alfred D. Chapman, Esq., J. Kemp Walsh, Esq., and George Williams, Esq., will preside. Addresses will be given by the Revs. Henry Alton, Christopher O. Penn, M.A., John Matheson, Richard Roberts, J. A. Spurgeon, and Francis Taylor, B.A. Contributions towards the expenses will be gratefully received.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, N.

A Donation of £500 is offered to the Committee towards raising the sum of £10,000, which is required in order to meet the cost of the new buildings, provided the sum of £5,000 is contributed during the present year.

Donations will be thankfully received by Robert Broadwater, Esq., Heathfield Lodge, Hornsey-rose, and Brompton-square; Frederick Barlow, Esq., the Treasurer, Bloomsbury-hill; and by Mr. Joseph Soul, the Honorary Secretary, at the office, No. 73, Chesapeake, E.C. Bankers, London and County Bank, Lombard-street, E.C.

TEMPERANCE PERMANENT LAND and BUILDING SOCIETY.—The OFFICES of the Society have been REMOVED from 34, Moorgate-street, to 4, Ladgate-hill, London, E.C.

HENRY J. PHILLIPS, Secretary.

THOMAS COOPER'S ENGAGEMENTS for the Year 1891.

JANUARY	1, 2, 3, 4, Market Weighton, Yorkshire. 5, 6, 7, York. 8, 9, 10, 11, 12, 13, 14, Dukinfield, near Manchester. 15, 16, 17, 18, 19, 20, 21, Rawtenstall, Lancashire. 22, 23, 24, 25, 26, 27, 28, Over Darwen, Lancashire. 29, 30, 31, Newton-le-Willows, Lancashire.
FEBRUARY	1, 2, 3, 4, Newton-le-Willows, Lancashire. 5, 6, 7, 8, 9, 10, 11, Warrington, Lancashire. 12, 13, 14, 15, 16, 17, 18, Liverpool. 19, 20, 21, 22, 23, 24, 25, Wigan, Lancashire. 26, 27, 28, Blackpool, Lancashire.
MARCH	1, 2, 3, 4, Blackpool, Lancashire. 5, 6, 7, 8, 9, 10, 11, Fleetwood, Lancashire. 12, 13, 14, 15, 16, 17, 18, Lancaster. 19, 20, 21, 22, 23, 24, 25, Bolton, Lancashire. 26, 27, 28, 29, 30, 31, Clitheroe, Lancashire.
APRIL	1, Clitheroe, Lancashire. 2, 3, 4, 5, 6, 7, 8, Salford, near Blackburn, Lancashire. 9, 10, 11, 12, 13, 14, 15, Accrington, Lancashire. 16, 17, 18, 19, 20, 21, Haslingden, Lancashire. 22, 23, 24, 25, 26, 27, 28, 29, Manchester. 30, Holmfirth, Yorkshire.
MAY	1, 2, 3, 4, 5, 6, Holmfirth, Yorkshire. 7, 8, 9, 10, 11, 12, 13, Kirkstall, near Huddersfield. 14, 15, 16, 17, 18, 19, 20, Salford, near Bradford, Yorkshire. 21, 22, 23, 24, 25, 26, 27, Keighley, Yorkshire. 28, 29, 30, 31, Sedburgh, Yorkshire.
JUNE	1, 2, 3, Sedburgh, Yorkshire. 4, 5, 6, 7, 8, 9, 10, Kirby-Stephen, Westmoreland. 11, 12, 13, 14, 15, 16, 17, Middleton-in-Teesdale. 18, 19, 20, 21, 22, 23, 24, 25, Barnard-Castle. 26, 27, 28, 29, 30, Kendal, Westmoreland.
JULY	1, Kendal, Westmoreland. 2, 3, 4, 5, 6, 7, 8, Barrow-in-Furness. 9, 10, 11, 12, 13, 14, 15, Whitehaven, Cumberland. 16, 17, 18, 19, 20, 21, 22, Workington, Cumberland. 23, 24, 25, 26, 27, 28, 29, Penrith, Cumberland. 30, 31, Carlisle.
AUGUST	1, 2, 3, 4, 5, Carlisle. 6, 7, 8, 9, 10, 11, 12, Alston, Cumberland. 13, 14, 15, 16, 17, 18, 19, Hexham, Northumberland. 20, 21, 22, 23, 24, 25, 26, Alnwick, Northumberland. 27, 28, 29, 30, 31, Morpeth, Northumberland.
SEPTEMBER	1, 2, Morpeth, Northumberland. 3, 4, 5, 6, 7, 8, 9, Scotland Gate, near Morpeth, Northumberland. 10, 11, 12, 13, 14, 15, 16, Seghill, Northumberland. 17, 18, 19, 20, 21, 22, 23, East Holywell, near Newcastle-on-Tyne. 24, 25, 26, 27, 28, 29, 30, South Shields.
OCTOBER	1, 2, 3, 4, 5, 6, 7, North Shields. 8, 9, 10, 11, 12, 13, 14, Newcastle-on-Tyne. 15, 16, 17, 18, 19, 20, 21, Sunderland. 22, 23, 24, 25, 26, 27, 28, Darlington. 29, 30, 31, Stockton-on-Tees.
NOVEMBER	1, 2, 3, 4, Stockton-on-Tees. 5, 6, 7, 8, 9, 10, 11, Middlesbrough, Yorkshire. 12, 13, 14, 15, 16, 17, 18, Whitby, Yorkshire. 19, 20, 21, 22, 23, 24, 25, Pickering, Yorkshire. 26, 27, 28, 29, 30, Scarborough, Yorkshire.
DECEMBER	1, 2, Scarborough, Yorkshire. 3, 4, 5, 6, 7, 8, 9, Bridlington, Yorkshire. 10, 11, 12, 13, 14, 15, 16, Driffield, Yorkshire. 17, 18, 19, 20, 21, 22, Beverley, Yorkshire. 23, 24, 25, 26, 27, 28, 29, 30, 31, York.

Letters to be addressed, "Thomas Cooper, Lecturer on Christianity," at the town to which I am appointed, as "Blackpool, Lancashire"; "Carlisle"; "Whitby, Yorkshire"; &c. &c.

Correspondents are requested NOT to put "Post-office" on their letters to me, T. C.

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JOSEPH SOUL, Secretary.

78, Cheapside, London, E.C.

UNIVERSITY COLLEGE, LONDON.

FACULTY OF MEDICINE.—The Classes will recommence on Monday, January 3rd, 1870.

FACULTY OF ARTS AND LAWS (including the Department of Applied Sciences).—The Lent Term will commence on Tuesday, January 4th, 1870.

THE SCHOOLS FOR BOYS BETWEEN THE AGES OF SEVEN AND SIXTEEN.—The Lent Term will begin on Tuesday, January 18th, 1870.

THE EVENING CLASSES FOR CLASSICS, MODERN LANGUAGES, MATHEMATICS, &c.—The Lent Term will commence on Monday, January 10th, 1870.

Prospectuses of the various Departments of the College may be obtained at the Office of the College on application, either personally or by letter.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

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THE PUPILS of the Rev. G. D. BARTLET, M.A., South Grove, Highgate, REASSEMBLE (after Christmas Vacation) on Monday, 24th January, 1870.

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